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*AUTHOR:*

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*TITLE:*

A COMPARISON OF APOLLONIUS RHODIUS...

*PLACE:*

BALTIMORE

*DATE:*

1902

Master Negative #

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Haggett, Arthur Sewall,
A comparison of Apollonius Rhodius with Homer in prepositional usage...by Arthur Sewall Haggett... Baltimore, Murphy, 1902.
75 p. 23½ cm.

Thesis (Ph.D.) Johns Hopkins.

Volume of pamphlets

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 11
IMAGE PLACEMENT: IA (IIA) IB IIB
DATE FILMED: 12-30-91 INITIALS M.B.
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# A COMPARISON

OF

# APOLLONIUS RHODIUS WITH HOMER

IN

# PREPOSITIONAL USAGE.

A DISSERTATION

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES
OF THE JOHNS HOPKINS UNIVERSITY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

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SOMETIME UNIVERSITY SCHOLAR AND FELLOW.

BALTIMORE:
JOHN MURPHY COMPANY.
1902.

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# PREFACE.

During my graduate work courses were pursued under Professors Gildersleeve, Warren and Bloomfield, to each of whom I wish to express my profound gratitude for their kindness, helpfulness and inspiration.

The manuscript of this dissertation, though complete in its main features and its inferences, was at first submitted in provisional form. Subsequently a period of study at the University of Berlin permitted the gathering of further material hitherto inaccessible, as well as the verification of all the statistics.

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# A COMPARISON OF APOLLONIUS RHODIUS WITH HOMER IN PREPOSITIONAL USAGE.

## Introduction.

Apollonius Rhodius was one of the most important of the Alexandrian poets.[1] He lived in an age that was critical and imitative rather than inventive or original, an age that produced laboriously learned and polite literature. Great attention was devoted to minuteness and elaboration of form at the expense of the contents. Art for art's sake was the aim of literary effort. Such rigid and narrow standards were adhered to that the works of the Alexandrian poets too often seem strained and artificial. Yet they are the achievements of a period of literary development not unworthy of careful study, and though they suffer from comparison with the great works of the classical masters, many of them are poetry of genuine merit.[2]

Apollonius possessed a greater genius than most of his contemporaries, and a more truly artistic instinct. Hence he saw the lack of reality in such poetry, and resolved to return to the epic simplicity and straightforwardness. He had a genuine admiration for Homer, and became a Homeric scholar and critic of no mean worth.[3] In spite of the fact that the possibility of composing a successful epic in imitation of the Homeric style

[1] Cf. Christ, *Griech. Literaturgesch.* in Müller's Handbuch, Vol. VII, p. 456; also Couat, *Poésie Alexandrine*, Paris, 1882, p. 293, who fully discusses Apollonius' art and work.

[2] See Couat's elaborate work *Poésie Alexandrine* cited above, p. 513 ff. for a good characterization of Alexandrianism; also Gercke's *Alexandrinische Studien*, Rheinisches Mus. 42 (1887), p. 262 ff., 590 ff., and especially 44 (1889) p. 127 ff., 240 ff. for Apollonius.

[3] Cf. Bergk, *Griech. Literaturgesch.* Vol. I, p. 895.

had been denied and even ridiculed by some of the most eminent poets of his day,[1] he set to work to write such an epic. By the very nature, therefore, of his undertaking he challenges comparison with Homer. He is a deliberate and conscious imitator of him, and it is in large measure as such that he attracts the attention of modern scholars.

Several attempts, more or less detailed, at comparison of the Argonautica of Apollonius with the Homeric poems have already been made. The vocabulary has been discussed to some extent by Haacke in his *Commentationes de elocutione Apollonii Rhodii*, Halle, 1842; by Merkel in the *prolegomena* to his (Teubner) edition of 1852; by Schmidt in his dissertation *De Apollonii Rhodii elocutione*, Münster, 1853; and by Mr. Seaton in the *Journal of Philology*, Vol. XIX (1890), p. 1 ff. Besides, Buttmann in his *Lexilogus*, oder Beiträge zur griechischen Worterklärung, hauptsächlich für Homer und Hesiod, 4th ed., Berlin, 1865, refers repeatedly to what seems to him faulty or ignorant imitation of Homer by Apollonius (see to the contrary, Mr. Seaton's article just mentioned). Rzach in his *Grammatische Studien zu Apollonius Rhodius*, Wien, 1878, has made a comparison between Apollonius and Homer on the formal side. Further, the syntax of the cases has been treated by Linsenbarth, *De Apollonii Rhodii casuum syntaxi comparato usu Homerico*, Leipzig, 1887. Finally, Mr. Goodwin has discussed Apollonius' figures, syntax of the moods and tenses, and vocabulary in his dissertation entitled *Apollonius Rhodius, His Figures, Syntax, and Vocabulary*, Baltimore, 1891.

It is the purpose of the present dissertation to take a further step in this comparison between Apollonius and Homer. Prepositions have been chosen as the basis of comparison, first, because prepositions are an important element in style and have received a fresh importance since the exhaustive studies of Tycho Mommsen, culminating in his *Beiträge zu der Lehre von den Griechischen Präpositionen*, Berlin, 1895, in which he has shown—incidental to the study of *μετά* and *σύν*—the frequency of prepositions as a whole (gesammtfrequenz) and the numerical relation of the

[1] See Gercke, Rheinisches Mus., Vol. 44, p. 127 ff. E. g. Theocritus 16, 20, says *τίς δέ κεν ἄλλου ἀκούσαι; ἅλις πάντεσσιν Ὅμηρος.*



cases with which they are used, in nearly all extant Greek literature, and also the variations of these phenomena according to sphere, department, and author; secondly, because it is desirable to see if a poet who follows Homer so closely in the great skeleton parts of style, viz., vocabulary and the syntax of the moods and tenses, as has been shown,[1] also follows him with similar closeness in the less fundamental points of syntax like prepositional usages, where following in detail is perhaps not so easy and hence more significant.

For Apollonius, Merkel's text has been used for the citations. The statistics for Homer have been made from Gehring's *Index Homericus*, Leipzig, 1891. Ebeling's *Lexicon Homericum*, Leipzig, 1885, has been used for the classification of the prepositions in Homer and for most of the examples quoted from him.

The method of comparison has been as follows. The uses of the individual prepositions in Apollonius have been classified and the various categories compared with those of Homer and illustrated by examples, and, when deviations occur, they have been noted. The comparison has been made not only in case usages, but also in the frequency of the prepositions in the two poets and the numerical relation of the cases with which they are used to one another. Further, postposition, tmesis,[2] and the adverbial uses have been noted and presented, along with the uses with the cases, in the form of tables, in order that the

[1] Cf. Goodwin's dissertation cited above, p. vi of the introduction.

[2] The term tmesis is used here merely for convenience. Properly there is no such thing; it is a misnomer used by the grammarians who regarded the independent place of the prepositions in Homer as deviations from the later established usage, and so a 'severance' from the compound verb. (Cf. Monro, Hom. Gram., p. 164.) Scholars are now agreed that prepositions were originally local adverbs and as such distinct from the verb, till they finally coalesced with it forming a verbal compound. Obviously, then, the distinction between tmesis and the adverbial use of prepositions cannot always be rigidly drawn. Often it is hard to tell to which a given use is to be assigned. The principle has been followed, in making the statistics here presented, of assigning a use to tmesis when the preposition and the verb are such as appear in composition, unless the meaning obviously demands that the preposition be taken as a pure adverb. If any uses have been classified under the one head that belong under the other, it makes no difference as far as the comparison is concerned so long as the same principle of classification has been followed in both poets.

comparison may be as complete as possible. Finally, the correspondences in language, so far as prepositional phraseology is concerned, have been collected and presented here. It is hoped that by all these means a better idea may be obtained of the success which Apollonius attained in his chosen task, so far as the evidence from prepositional usage goes.

It was inevitable that the poem of Apollonius as a work of art should fall far short of the Homeric poems. It was written at a time when the conditions which fostered the growth of the epos and were responsible for its existence had long since passed away, and new conditions had arisen, too cramped and narrow for that free, spontaneous expression which gave to early epic poetry its naturalness and vitality. Any attempt to reproduce the Homeric spirit must necessarily be attended with effort, and consequently with artificiality, for it could not be the free expression of its age. It is not surprising, then, that the Argonautica bears evidences of the labor with which it was brought forth. Yet it is not to be supposed that it has an interest only for the grammarian or philologian. There are passages in it that show genuine poetic power and make it well worth literary study. It is the product of a period of literary development too often neglected in our enthusiasm for the works of the classical masters.



## Tables Showing the Number of Occurrences of the Individual Prepositions in

## APOLLONIUS.

*Prep. with one case.*

| Prep. | ἀντί | ἀπό | εἰς | ἐκ | ἐν | πρό | σύν | πρόπαρ | προπρό | ὑπέκ | ὑποπρό |
|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | 3 | 74 | 163 | 161 | 296 | 2 | 64 | 2 | 1 | 14 | 1 |

*Prep. with two cases.*

| Prep. | διά | | | κατά | | | ὑπέρ | | | διέκ. | | | παρέκ | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | acc. | tot. | gen. | acc. | tot. | gen. | acc. | tot. | gen. | acc. | tot. | gen. | acc. | tot. |
| No. | 35 | 28 | 63 | 23 | 64 | 87 | 28 | 15 | 43 | 11 | 10 | 21 | 5 | 6 | 11 |

*Prep. with three cases.*

| Prep. | ἀμφί | | | | ἀνά | | | | ἐπί | | | | μετά | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. |
| No. | 11 | 28 | 30 | 69 | ... | 1 | 51 | 52 | 44 | 183 | 75 | 302 | ... | 36 | 46 | 82 |

| Prep. | παρά | | | | περί | | | | πρός | | | | ὑπό | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. |
| No. | 4 | 19 | 20 | 43 | 19 | 28 | 10 | 57 | 3 | ... | 8 | 11 | 10 | 81 | 24 | 115 |

Total number of prepositions with cases in Apollonius 1737.
Average frequency, one in 3.36 lines.
Total number of occurrences with the gen. 451, per cent. 25.96.
" " " " " " dat. 736, " " 42.37.
" " " " " " acc. 550, " " 31.66.

## Tables Showing the Number of Occurrences of the Individual Prepositions in

## HOMER.

*Prep. with one case.*

| Prep. | ἀντί | ἀπό | εἰς | ἐκ | ἐν | πρό | σύν | ἀποπρό | διαπρό | διέκ | ὑπέκ |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Iliad | 7 | 273 | 374 | 406 | 989 | 28 | 113 | 1 | 3 | 1 | 13 |
| Od. | 3 | 99 | 449 | 284 | 904 | 6 | 75 | ... | ... | 11 | 2 |
| Total | 10 | 372 | 823 | 690 | 1893 | 34 | 188 | 1 | 3 | 12 | 15 |

*Prep. with two cases.*

| Prep. | διά | | | κατά | | | ὑπέρ | | | παρέκ | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | acc. | tot. | gen. | acc. | tot. | gen. | acc. | tot. | gen. | acc. | tot. |
| Iliad | 76 | 42 | 118 | 50 | 333 | 383 | 30 | 23 | 53 | 1 | 5 | 6 |
| Od | 21 | 35 | 56 | 18 | 253 | 271 | 19 | 8 | 27 | 1 | 3 | 4 |
| Total | 97 | 77 | 174 | 68 | 586 | 654 | 49 | 31 | 80 | 2 | 8 | 10 |

*Prep. with three cases.*

| Prep. | ἀμφί | | | | ἀνά | | | | ἐπί | | | | μετά | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. |
| Iliad | 1 | 59 | 98 | 158 | ... | 6 | 84 | 90 | 60 | 358 | 224 | 642 | 3 | 123 | 107 | 233 |
| Od | 1 | 29 | 37 | 67 | ...[1] | 3 | 59 | 62 | 104 | 186 | 189 | 479 | 2 | 92 | 57 | 151 |
| Total | 2 | 88 | 135 | 225 | ... | 9 | 143 | 152 | 164 | 544 | 413 | 1121 | 5 | 215 | 164 | 384 |

*Prep. with three cases (continued).*

| Prep. | παρά | | | | περί | | | | πρός | | | | ὑπό | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. | gen. | dat. | acc. | tot. |
| Iliad | 40 | 134 | 90 | 264 | 51 | 58 | 48 | 157 | 17 | 7 | 144 | 168 | 99 | 132 | 35 | 266 |
| Od | 27 | 85 | 43 | 155 | 28 | 27 | 24 | 79 | 10 | 14 | 135 | 159 | 27 | 55 | 27 | 109 |
| Total | 67 | 219 | 133 | 419 | 79 | 85 | 72 | 236 | 27 | 21 | 279 | 327 | 126 | 187 | 62 | 375 |

**All Homer.**
- Total number of prepositions with cases in Homer 8198.
- Average frequency, one in 3.40 lines.
- Total number of occurrences with the gen. 1823, per cent. 22.23.
- " " " " " " dat. 3449, " " 42.07.
- " " " " " " acc. 2926, " " 35.70.

**Iliad.**
- Total number of prepositions with cases in the Iliad 4746.
- Average frequency, one in 3.31 lines.
- Total number of occurrences with the gen. 1160, per cent. 24.46.
- " " " " " " dat. 1979, " " 41.70.
- " " " " " " acc. 1607, " " 33.84.

**Odyssey.**
- Total number of prepositions with cases in the Odyssey 3452.
- Average frequency, one in 3.51 lines.
- Total number of occurrences with the gen. 663, per cent. 19.21.
- " " " " " " dat. 1470, " " 42.58.
- " " " " " " acc. 1319, " " 38.21.

[1] In three places in the Od. ἀνά is followed by the gen. of going on board a ship. These are β, 416; ι, 177; ο, 284. They are better regarded as cases of tmesis, however.



## Table Showing Each Preposition's Per Cent. of the Whole Number of Prepositions and its Average Frequency Per Lines.

| Prep. | Apollonius. | | | Iliad. | | | Odyssey. | | | All Homer. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. | % | Freq. | No. | % | Freq. | No. | % | Freq. | No. | % | Freq. |
| ἀντί | 3 | .17 | 1945 | 7 | .15 | 2242 | 3 | .08 | 4036 | 10 | .12 | 2780.3 |
| ἀπό | 74 | 4.2 | 78.8 | 273 | 5.8 | 57.5 | 99 | 2.8 | 122.3 | 372 | 4.5 | 74.7 |
| εἰς | 163 | 9.4 | 35.8 | 374 | 7.9 | 41.9 | 449 | 13. | 26.9 | 823 | 10.03 | 33.7 |
| ἐκ | 161 | 9.3 | 36.2 | 406 | 8.5 | 38.6 | 284 | 8.2 | 42.6 | 690 | 8.4 | 40.3 |
| ἐν | 296 | 17. | 19.7 | 989 | 20.8 | 15.8 | 904 | 26.2 | 13.3 | 1893 | 23.1 | 14.7 |
| πρό | 2 | .11 | 2917.7 | 28 | .59 | 560.4 | 6 | .17 | 2018.3 | 34 | .41 | 817.7 |
| σύν | 64 | 3.7 | 91.1 | 113 | 2.4 | 138.9 | 75 | 2.2 | 161.4 | 188 | 2.3 | 147.8 |
| ὑπέκ | 14 | .80 | 416.8 | 13 | .27 | 1207.1 | 2 | .06 | 6055 | 15 | .18 | 1853.5 |
| διά | 63 | 3.6 | 92.6 | 118 | 2.5 | 132.9 | 56 | 1.6 | 216.2 | 174 | 2.1 | 159.8 |
| κατά | 87 | 5.02 | 67.06 | 383 | 8.1 | 40.9 | 271 | 7.8 | 44.7 | 654 | 7.9 | 42.5 |
| ὑπέρ | 43 | 2.5 | 135.7 | 53 | 1.1 | 296.1 | 27 | .78 | 448.5 | 80 | .97 | 347.5 |
| διέκ | 21 | 1.2 | 277.8 | 1 | .02 | 15693 | 11 | .31 | 1100.9 | 12 | .14 | 2316.9 |
| παρέκ | 11 | .63 | 530.5 | 6 | .12 | 2615.5 | 4 | .11 | 3027.5 | 10 | .12 | 2780.3 |
| ἀμφί | 69 | 3.9 | 84.5 | 158 | 3.3 | 99.3 | 67 | 1.9 | 180.7 | 225 | 2.7 | 123.5 |
| ἀνά | 52 | 2.9 | 112.2 | 90 | 1.9 | 174.4 | 62 | 1.8 | 195.3 | 152 | 1.8 | 182.9 |
| ἐπί | 302 | 17.3 | 19.3 | 642 | 13.5 | 24.4 | 479 | 13.8 | 25.3 | 1121 | 13.6 | 24.8 |
| μετά | 82 | 4.7 | 71.1 | 233 | 4.9 | 67.3 | 151 | 4.3 | 80.2 | 384 | 4.6 | 72.4 |
| παρά | 43 | 2.5 | 135.7 | 264 | 5.5 | 59.4 | 155 | 4.4 | 78.1 | 419 | 5.1 | 66.3 |
| περί | 57 | 3.3 | 102.4 | 157 | 3.3 | 99.9 | 79 | 2.3 | 153.3 | 236 | 2.8 | 117.8 |
| πρός | 11 | .63 | 530.5 | 168 | 3.5 | 93.4 | 159 | 4.6 | 76.1 | 327 | 3.9 | 85.02 |
| ὑπό | 115 | 6.6 | 50.7 | 266 | 5.6 | 59 | 109 | 3.2 | 111.1 | 375 | 4.5 | 74.1 |

## Tables Showing the Number of Examples of Postposition of Each Preposition and the Per Cent. of its Total Number of Occurrences.

| Prep. | Apollonius. | | Homer. | | | |
|---|---|---|---|---|---|---|
| | Postp. | % | Il. | Od. | Tot. | % |
| ἀντί | ... | ... | 5 | ... | 5 | 50. |
| ἀπό | 14 | 18.9 | 28 | 16 | 44 | 11.8 |
| εἰς | 7 | 4.3 | 20 | 28 | 48 | 5.8 |
| ἐκ | 10 | 6.2 | 20 | 18 | 38 | 5.5 |
| ἐν | 66 | 22.3 | 71 | 67 | 138 | 7.3 |
| πρό | ... | ... | 4 | ... | 4 | 1.2 |
| σύν | 1 | 1.5 | 2 | 6 | 8 | 4.2 |
| ὑπέκ | ... | ... | 1 | ... | 1 | 6.6 |
| διαπρό | ... | ... | 2 | ... | 2 | 66.6 |
| διά | 1 | 1.6 | 10 | 5 | 15 | 8.6 |
| κατά | 2 | 2.3 | 10 | 24 | 34 | 5.2 |
| ὑπέρ | 12 | 27.9 | 6 | 4 | 10 | 12.5 |
| παρέκ | 1 | 9.1 | ... | ... | ... | ... |
| ἀμφί | 6 | 8.7 | 9 | 7 | 16 | 7.1 |
| ἀνά | 1 | 1.9 | 8 | 6 | 14 | 9.2 |
| ἐπί | 31 | 10.2 | 108 | 34 | 142 | 12.6 |
| μετά | 4 | 5. | 11 | 8 | 19 | 4.9 |
| παρά | 2 | 4.6 | 13 | 8 | 21 | 4.9 |
| περί | 12 | 21.1 | 11 | 9 | 20 | 8.5 |
| πρός | ... | ... | 2 | 1 | 3 | .9 |
| ὑπό | 11 | 9.6 | 45 | 18 | 63 | 16.8 |
| Total | 181 | 10.42 | 386 | 259 | 645 | Il. 8.13<br>Od. 7.50<br>All. 7.85 |

## Table Showing the Number of Instances of Postposition With Each Case and the Per Cent. of the Total Number of Instances.

| Case. | gen. | | dat. | | acc. | | Total. |
|---|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % | |
| Apol. | 57 | 31.5 | 105 | 58... | 19 | 10.5 | 181 |
| Il. | 89 | 23.1 | 188 | 48.7 | 109 | 28.2 | 386 |
| Od. | 54 | 20.8 | 105 | 40.6 | 100 | 38.6 | 259 |
| All Homer. | 143 | 22.2 | 293 | 45.4 | 209 | 32.3 | 645 |



## Table Showing the Number of Occurrences of Tmesis and the Adverbial Use of each Proposition.

| Prep. | Apollonius. | | | | Homer. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Tmesis. | | Adverbial. | | Tmesis. | | | | Adverbial. | | | |
| | No. | Freq. | No. | Freq. | Il. | Od. | Tot. | Freq. | Il. | Od. | Tot. | Freq. |
| ἀντί | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| ἀπό | 17 | 343.2 | 0 | 0 | 74 | 41 | 115 | 241.7 | 0 | 0 | 0 | 0 |
| εἰς | 3 | 1945 | 0 | 0 | 14 | 12 | 26 | 1069.3 | 0 | 0 | 0 | 0 |
| ἐκ | 30 | 194.5 | 0 | 0 | 107 | 101 | 208 | 133.6 | 0 | 0 | 0 | 0 |
| ἐν | 21 | 277.9 | 12 | 486.2 | 72 | 54 | 126 | 220.6 | 27 | 32 | 59 | 471.2 |
| πρό | 0 | 0 | 7 | 833.6 | 6 | 2 | 8 | 3475.3 | 7 | 3 | 10 | 2780.3 |
| σύν | 5 | 1167 | 11 | 530.4 | 19 | 18 | 37 | 751.4 | 0 | 0 | 0 | 0 |
| διά | 12 | 486.2 | 0 | 0 | 10 | 9 | 19 | 1463.3 | 0 | 0 | 0 | 0 |
| κατά | 11 | 530.4 | 0 | 0 | 109 | 101 | 210 | 132.4 | 0 | 0 | 0 | 0 |
| ὑπέρ | 2 | 2917.5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| ἀμφί | 8 | 729.4 | 16 | 364.7 | 30 | 37 | 67 | 414.9 | 41 | 23 | 64 | 434.4 |
| ἀνά | 19 | 307.1 | 0 | 0 | 35 | 36 | 71 | 391.6 | 1 | 1 | 2 | 13901.5 |
| ἐπί | 44 | 132.6 | 4 | 1458.7 | 104 | 103 | 207 | 134.3 | 17 | 4 | 21 | 1323.8 |
| μετά | 4 | 1458.7 | 16 | 364.7 | 12 | 8 | 20 | 1390.1 | 4 | 2 | 6 | 4633.8 |
| παρά | 3 | 1945 | 2 | 2917.5 | 21 | 34 | 55 | 505.5 | 11 | 6 | 17 | 1635.4 |
| περί | 13 | 448.8 | 17 | 343.2 | 34 | 34 | 68 | 408.8 | 43 | 37 | 80 | 347.5 |
| πρός | 1 | 5835 | 4 | 1458.7 | 19 | 17 | 36 | 772.3 | 7 | 5 | 12 | 2316.9 |
| ὑπό | 3 | 1945 | 0 | 0 | 49 | 33 | 82 | 339.1 | 7 | 2 | 9 | 3089.3 |
| ἀμφίπερί | 0 | 0 | 2 | 2917.5 | 0 | 0 | 0 | 0 | 2 | 0 | 2 | 13901.5 |
| ἀποπρό | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 2 | 13901.5 |
| διαπρό | 0 | 0 | 1 | 5835 | 0 | 0 | 0 | 0 | 16 | 2 | 18 | 1544.6 |
| διέκ | 0 | 0 | 1 | 5835 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| ἐπιπρό | 0 | 0 | 11 | 530.4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| παρέκ | 0 | 0 | 6 | 972.5 | 0 | 1 | 1 | 27803 | 2 | 6 | 8 | 3475.3 |
| περιπρό | 0 | 0 | 1 | 5835 | 0 | 0 | 0 | 0 | 2 | 0 | 2 | 13901.5 |
| προπρό | 0 | 0 | 2 | 2917.5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| ὑπέκ | 0 | 0 | 0 | 0 | 0 | 3 | 3 | 9267.7 | 0 | 0 | 0 | 0 |
| ὑπεκπρό | 1 | 5835 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| | | | | | | | | Il. 21.9<br>Od. 18.8 | | | | Il. 83.0<br>Od. 98.4 |
| Total | 197 | 29.6 | 113 | 51.6 | 715 | 644 | 1359 | 20.4 | 189 | 123 | 312 | 89.1 |

## Classification of the Uses of the Prepositions.

---

### ἀντί.

This preposition occurs but 3 times in Apollonius, signifying *instead of*. Homer, too, finds little occasion for its use, having but 10 examples, 7 in the Iliad, 3 in the Odyssey. There is little difference in its relative frequency in the two poets. Homer shows greater freedom of position in that he postpones one half of his examples of *ἀντί* (all in the Iliad), whereas Apollonius does not postpone it at all.

The examples for Apollonius are:

2, 448 *ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξαι*; 2, 851 *οἳ δ' ἀντὶ . . . . Ἴδμονος . . . . Ἀγαμήστορα κυδαίνουσιν*; 4, 30 *ἀντ' ἐμέθεν . . . . πλόκον εἶμι λιποῦσα.*

### ἀπό.

Apollonius uses this preposition 74 times, chiefly in the locative sense with verbs of motion *away from*, or of position *apart from*, or *at a distance from*, less often expressing *origin* or *source*. He also uses it in two instances (1, 691 and 2, 454) in a partitive relation, of the whole from which a part is taken.

He has followed Homer very closely in the use of this preposition. The latter uses it 372 times, 273 in the Iliad, 99 in the Odyssey. Its relative frequency in the two poets is nearly the same, although in the Iliad it is much more frequent, in the Odyssey much less frequent, than in the Argonautica. Apollonius postpones *ἀπό* much more freely than Homer, as is generally true also of the other prepositions. It is not used adverbially, but is common in tmesis in both poets, especially in the latter.

*ἀπό* may be classified as follows:

I. Of motion *away from*, either expressed or implied:

**1**) With names of countries, e. g.,

1, 77 *ἀπ' Εὐβοίης Κάνθος κίε*; cf. 1, 125; 1, 535; 2, 1143; 3, 356; 3, 375; 4, 1775.



**2**) With other nouns, e. g.,

1, 989 *ἀπ' οὔρεος ἀίξαντες*; cf. 1, 1067; 1, 1107; 1, 1231; 1, 1278; 2, 188; 2, 456; 2, 538; 2, 1042; 2, 1216; 2, 1261; 3, 48; 3, 439; 3, 534; 3, 587; 3, 760; 3, 1014; 3, 1037; 3, 1352; 3, 1366; 3, 1395; 4, 80; 4, 104; 4, 109; 4, 114; 4, 162; 4, 724; 4, 752; 4, 768; 4, 885; 4, 901; 4, 926; 4, 1186; 4, 1206; 4, 1243; 4, 1303; 4, 1365; 4, 1390; 4, 1529; 4, 1636; 4, 1647.

These categories are common in Homer, e. g.,

**1**) Il. Ω, 492 *ἀπὸ Τροίηθεν ἰόντα*; Od. *κ*, 49 *φέρεν . . . . γαίης ἄπο πατρίδος*; **2**) Il. Α, 249 *ἀπὸ γλώσσης . . . . ῥέεν*; Od. *θ*, 375 *ἀπὸ χθονὸς . . . . ἀερθείς*, etc.

**3**) With persons, e. g.,

1, 821 *ἀνερχομένους Θρῃκῶν ἄπο*; cf. 3, 965; 4, 983. From Homer cf. Il. Λ, 556 *ἀπὸ Τρώων . . . . ἤιε*; Od. *ι*, 461 *ἀπὸ ἕο πέμπε*, etc.

**4**) Of light coming from a place, e. g.,

1, 437 *σέλας . . . . λαμπόμενον θυέων ἄπο*; 3, 1016 *ἀπὸ ξανθοῖο καρήατος Αἰσονίδαο στράπτεν Ἔρως* (metaphorically); also 4, 1144. From Homer cf. Il. Β, 457 *ἀπὸ χαλκοῦ . . . . αἴγλη παμφανόωσα*; Ν, 341; Σ, 214, etc.

**5**) Of defending:

1, 815 *ἀπὸ μητρὸς λώβην . . . . ἄμυνον*. Cf. Il. Ν, 440 *ἀπὸ χροὸς ἤρκει ὄλεθρον*; Od. *β*, 59 *ἀρὴν ἀπὸ οἴκου ἀμῦναι*, etc.

**6**) Metaphorically:

1, 979 *βάλεν δ' ἀπὸ δείματα θυμοῦ* which is rather tmesis than prepositional. Homer does not have the expression *ἀπὸ θυμοῦ* with a verb of motion. He has it with a verb of rest, however. Cf. below under II.

II. Denoting position *away from*, *apart from*, e. g.,

1, 60 *οἷος ἀπ' ἄλλων . . . . ἀριστήων*; cf. 1, 937; 2, 192; 3, 907; 3, 912; 4, 1090; 4, 1172; metaphorically 2, 253 *θεοῖς ἀπὸ θυμοῦ ἔσεσθαι*; cf. also 2, 865. Cf. Il. Β, 292 *μένων ἀπὸ ἧς ἀλόχοιο*; Il. Α, 562 *ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι.*

III. Of extent from a position:

1, 945 *ἠερέθονται . . . . ἀπὸ . . . . ὤμων*; 4, 1400 *ἀπὸ κρατὸς . . . . ἄχρις ἐπ' ἄκνηστιν κεῖτ' ἄπνοος*. With 1, 945 cf. Il. Β, 448.

IV. Of origin or source:

1) Of *descent:*

1, 231 ἀφ' αἵματος εὐχετόωντο ἔμμεναι; cf. 2, 359; 3, 920. Cf. Od. κ, 350 γίγνονται . . . . ἔκ τε κρηνέων ἀπό τ' ἀλσέων.

2) Of *source:*

1, 625 αὐδηθεῖσαν . . . . Σικίνου ἄπο; cf. 1, 766; Il. Λ, 675 ἔβλητ' . . . . ἐμῆς ἀπὸ χειρός.

V. Partitively, of the whole from which a part is taken:

1, 691 κτερέων ἄπο μοῖραν ἑλοῦσαν; 2, 454 φορέοντες ἑῆς ἀπὸ μοῖραν ἐδωδῆς. Cf. Od. ε, 40 λαχὼν ἀπὸ ληίδος αἶσαν; cf. ν, 138 and Il. Σ, 327. This construction is frequent in Thucydides, e. g., 1, 110 ὀλίγοι ἀπὸ πολλῶν; 1, 116 λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν, etc. See Kühner, Gram., II, § 430, 3, b.

## εἰς, ἐς.

Form. Apollonius prefers the shorter form, the proportion of ἐς to εἰς being 114 to 52. Homer has about the same proportion in favor of ἐς, viz., 584 to 265.

Use. The frequency of this preposition in the Argonautica is slightly below that of Homer. It is to be observed that it is considerably more frequent in the Odyssey (once in 26.9 lines) than in the Iliad (once in 41.9 lines). In this respect Apollonius is a little nearer the Iliad, using it once in 35.8 lines. Postposition of εἰς is not very frequent in either poet, the Argonautica having 7 instances (4.3 per cent.), the Homeric poems 48 (5.8 per cent.). It is not used adverbially, seldom in tmesis (Apollonius 3 times, or once in 1945 lines, Homer 26, or once in 1069.3 lines).

In the main Apollonius has followed his predecessor closely in the use of εἰς. The prevailing one is the locative, expressing motion *to* or *into* a place, less often *to* or *towards* a person. It also denotes *time, limit* or *measure* and *purpose* or *end.*

The uses of εἰς may be classified as follows:

I. Of place:

1) With *verbs of motion* or implying motion:

(*a*) With names of countries, cities, rivers, e. g.,



1, 416 ἄγε νῆα . . . . ἐς Ἑλλάδα; 1, 419 ἐς Ὀρτυγίην . . . . κομίσσω; 4, 608 ἐς Ἠριδανὸν προκυλίνδεται; cf. also 1, 623; 1, 904; 2, 639; 2, 893; 2, 1156; 2, 1195; 3, 2; 3, 29; 3, 61; 3, 89; 3, 339; 3, 601; 3, 992; 3, 1059; 3, 1080; 3, 1113; 3, 1134; 4, 98; 4, 626; 4, 652; 4, 809; 4, 1161; 4, 1327; 4, 1490; 4, 1703. Cf. Il. Β, 667 ἐς Ῥόδον ἶξεν; Od. α, 18 νέεσθαι εἰς Ἰθάκην, etc.

(*b*) With other nouns, e. g.,

1, 39 εἰς ἓν ἰόντες; 1, 109 ἐς ὅμιλον ὦρσεν, etc. Cf. also 1, 248; 1, 363; 1, 577; 1, 635; 1, 654; 1, 708; 1, 853; 1, 916; 1, 1007; 1, 1010; 1, 1051; 1, 1108; 1, 1110; 1, 1173; 1, 1188; 1, 1236; 1, 1263; 2, 322; 2, 368; 2, 403; 2, 746; 2, 831; 2, 886; 2, 934; 2, 986; 2, 1081; 2, 1091; 2, 1167; 2, 1170; 2, 1242; 3, 41; 3, 177; 3, 212; 3, 419; 3, 538; 3, 589; 3, 738; 3, 820; 3, 841; 3, 903; 3, 907; 3, 1147; 3, 1165; 3, 1196; 3, 1239; 3, 1269; 3, 1278; 3, 1358; 3, 1381; 3, 1382; 3, 1384; 3, 1396; 3, 1404; 4, 100; 4, 135; 4, 183; 4, 214; 4, 310; 4, 348; 4, 385; 4, 404; 4, 415; 4, 440; 4, 454; 4, 521; 4, 597; 4, 636; 4, 689; 4, 759; 4, 805; 4, 949; 4, 1002; 4, 1014; 4, 1041; 4, 1077; 4, 1313; 4, 1333; 4, 1566; 4, 1577; 4, 1599; 4, 1742.

Examples from Homer are abundant, e. g.,

Il. Α, 402 καλέσασ' ἐς μακρὸν Ὄλυμπον; Od. κ, 158 εἰς ὁδὸν . . . . ἧκεν, etc.

2) With verbal nouns of motion, e. g.,

1, 336 ἐς Ἑλλάδα νόστος; cf. 2, 416; 1, 337 ἐς Αἰήταο κέλευθοι; 2, 777 ἐς Αἰήτην . . . . πλόον; cf. also, 2, 353; 2, 692; 4, 1508.

Homer uses εἰς with ὁδός in two instances, viz., Od. κ, 563 ὁδὸν . . . . εἰς Ἀίδαο δόμους; Od. χ, 128 ὁδὸς ἐς λαύρην. With other prepositions he has the following: with ἐπί, Od. γ, 143 νόστου . . . . ἐπ' εὐρέα νῶτα θαλάσσης; cf. Il. Κ, 509–10; also Od. ε, 237; with ἅμ, Hym. to Ap. P. 49 κέλευθοι . . . . ἅμ πεδίον; with ὑπείρ, Od. δ, 172 ὑπεὶρ ἅλα νόστον; with ἐκ, Il. Ι, 622 ἐκ κλισίης νόστοιο; cf. Od. α, 327.

3) With *verbs implying motion* or *direction*, as

1, 725 ἐς ἠέλιον . . . . ὄσσε βάλοις; 1, 938 εἰς ἅλα κεκλιμένη; cf. also 2, 49; 2, 684; 2, 732; 3, 298; 3, 503; 3, 744; 3, 951;

4, 681. Cf. Il. Σ, 469 ἐς πῦρ ἔτρεψε; Od. ε, 439 ἐς γαῖαν ὁρώμενος, etc.

**4**) With *verbs of rest* implying a pevious motion:

2, 606 πέτραι δ' εἰς ἕνα χῶρον . . . . ἐρρίζωθεν; 4, 336 εἰς ἀκτὰς πληθὺν λίπεν. Cf. Il. Ω, 332 ἐς πεδίον προφανέντε; Od. ρ, 447 στῆθ' . . . . ἐς μέσσον, etc.

**5**) In 1, 647 ἄλλοθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγὰς ἠελίου ζωοῖσι μετ' ἀνδράσιν 'now counted among those beneath the earth, now among living men *in the sunlight*,' ἐς is used where we would expect ἐν or the simple dative. Motion, however, is implied here, the idea being transferrence to the light of the sun among living men. So Beck[1] translates 'nunc inferis adnumeraretur, nunc ad iubar solis inter viventes versaretur' and similarly Shaw.[2] Willmann[3] has 'dass sie anjetzt sich den Schatten vereiniget, jetzt in der Sonne strahlendem Glanz mit den Menschen den lebenden.' Ville de Mirmont[4] has 'tantôt compter parmi ceux que habitent sous la terre, tantôt parmi les hommes qui vivent à la clarté du soleil.'

II. With persons:

**1**) Of *motion to*, e. g.,

1, 12 ἵκετο δ' ἐς Πελίην; cf. also 1, 1296; 1, 1330; 2, 277; 2, 467; 2, 777; 3, 1172; 4, 762; 4, 772; 4, 773; 4, 1479.

**2**) With verb of *addressing*:

1, 250 ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο δάκρυ χέουσα. These examples are all in the singular except one, 4, 1479. The singular, too, is more common in Homer, though εἰς with the plural is frequent. The scholia to Homer say ἐς = πρός when so used with single persons. Kühner, Gram., II, § 432, would assign to the prepositional phrase in prose the connotation of 'dwelling,' 'land;' cf. Thucyd. 1, 137, 3 ἐσπέμπει γράμματα ἐς βασιλέα (to the house of the king); Isaeus, 7, 14 ἐλθὼν εἰς τὴν ἐμὴν μητέρα to the house of my mother), etc. In Homer, however, and the

[1] Edition of 1797, Leipzig. [2] Edition of 1779, Oxford.
[3] Die Argonautenzug . . . . verdeutscht, Köln, 1832.
[4] Apollonios de Rhodes. Les Argonautiques. Traduction française . . . Bordeaux, 1892.



other epic poets εἰς is used like πρός with persons. For examples in Homer cf. Il. H, 312 εἰς Ἀγαμέμνονα . . . . ἄγον; Od. χ, 202 βήτην εἰς Ὀδυσῆα, etc.

III. Denoting time:

**1**) A *limit* of time:

1, 603 ἐς ἔνδιον; 1, 1138 ἐς αἰεί; 2, 718 εἰς αἰέν.

**2**) An *approximate point* of time:

1, 690 ἐπερχόμενον . . . . εἰς ἔτος; 1, 1151 ἐς ἠῶ; cf. 4, 1620; 4, 1688; 3, 1389 ἐς ὡραίην.

**3**) Opposed to ἐκ in such phrases as

1, 861 εἰς ἦμαρ ἀεὶ ἐξ ἤματος; 4, 1772 εἰς ἔτος ἐξ ἔτεος. Cf. (1) Il. A, 601 ἐς ἠέλιον καταδύντα; (2) Od. ξ, 384 ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην; (3) Il. Ξ, 86 ἐκ νεότητος . . . . ἐς γῆρας, etc.

IV. Of limit or measure:

**1**) 1, 1193 τόσση . . . . μῆκός τε καὶ ἐς πάχος ἦεν ἰδέσθαι; 2, 221 γῆρας . . . . ἐς τέλος ἕλκω; 2, 314 χρείων ἑξείης τε καὶ ἐς τέλος.

**2**) With numeral:

2, 976 τετράδος εἰς ἑκατὸν δεύοιτό κεν 'it would lack but four of being or reaching 100.' Cf. Il. X, 397 ἐς σφυρὸν ἐκ πτέρνης; Ψ, 169 ἐς πόδας ἐκ κεφαλῆς, etc.

V. Of purpose or end, e. g.,

1, 477 εἰς ἄτην . . . . κῆρ οἰδάνει; cf. also 2, 64; 2, 1051; 3, 1176; 4, 1154; 4, 1459; 4, 1602. Cf. Il. I, 102 εἰπεῖν εἰς ἀγαθόν; Od. μ, 372 εἰς ἄτην κοιμήσατε, etc.

## ἐκ, ἐξ.

Form. ἐκ is used before a consonant, ἐξ before a vowel. The proportion of ἐκ to ἐξ in Apollonius is 134 to 57; in Homer 622 to 276.

Use. This preposition is slightly more frequent in our poet (once in 36.2 lines) than in Homer (once in 40.3 lines). It is more frequent in the Iliad (once in 38.6 lines) than in the Odyssey (once in 42.6 lines). The Argonautica is, therefore, nearer the Iliad in this respect. Apollonius postpones ἐκ a little

oftener than his predecessor (10 examples, or 6.2 per cent. in the former, 38 examples, or 5.5 per cent. in the latter). Tmesis is frequent in both poets, but much more so in Homer (once in 194.5 lines in Apollonius, once in 133.6 in Homer).

The most common use of this preposition is to denote *from* (out of), where there was a previous rest in, a place, in distinction from ἀπό which properly means simply separation or direction *away from*. In many cases, however, the two are used with no apparent difference in signification. From a place may be conceived either as direction or separation from (ἀπό), or source out of (ἐκ). ἐκ also denotes *distinction from, position* from whence an action takes place, *material, descent* or *parentage, cause, agency, means, source, time.*

The uses of ἐκ may be classified as follows:

I. Denoting place *whence* or *out of:*

**1**) With verbs of *motion* or *implying motion:*

(*a*) From lands, cities, people, as

1, 69 ἐξ Ὀπόεντος ὥρσεν; cf. also 1, 207; 2, 277; 2, 424; 2, 611; 2, 995; 2, 1096; 2, 1167; 4, 385. Cf. Il. Α, 269 ἐκ Πύλου ἐλθών; Od. κ, 40 ἐκ Τροίης ἄγεται, etc.

(*b*) From buildings or parts of buildings, e. g.,

1, 306 δόμων ἐξ ὥρτο νέεσθαι; cf. also 1, 804; 1, 1212; 2, 468; 2, 816; 3, 249; 3, 285; 3, 442; 3, 671; 4, 708; 4, 743; 4, 876; 4, 1119; 4, 1220. Cf. Il. Ζ, 377 ἔβη . . . . ἐκ μεγάροιο; Od. ζ, 74 ἐκ θαλάμοιο φέρεν, etc.

(*c*) From parts of the body, e. g.,

1, 743 ἐκ δέ οἱ ὤμου . . . . κεχάλαστο; 2, 50 στηθέων ἐξ αἷμα κεδάσσαι; cf. also 1, 1313; 2, 207; 2, 666; 3, 289; 3, 1303; 4, 901; 4, 1308. Cf. Il. Γ, 221 ἐκ στήθεος εἵη; Od. ε, 316 ἐκ χειρῶν προέηκε, etc.

(*d*) With other nouns, as

1, 307 ἐκ νηοῖο . . . . εἶσιν; cf. further 1, 385; 1, 553; 1, 640; 1, 894; 1, 986; 1, 1100; 1, 1104; 1, 1109; 1, 1148; 1, 1160; 1, 1281; 1, 1361; 2, 165; 2, 166; 2, 224; 2, 303; 2, 356; 2, 390; 2, 402; 2, 431; 2, 826; 2, 827; 2, 914; 2, 1086; 2, 1239; 3, 213; 3, 231; 3, 294; 3, 316; 3, 431; 3, 473; 3, 569; 3, 721; 3, 739; 3, 1035; 3, 1060; 3, 1199; 3, 1236; 3, 1266; 3, 1303; 3, 1340; 3, 1347; 3, 1364; 3, 1380; 4, 198; 4, 207; 4, 628; 4, 632; 4, 659; 4, 673; 4, 779; 4, 871; 4, 885; 4, 924; 4, 992; 4, 1054; 4, 1110; 4, 1135; 4, 1267; 4, 1363; 4, 1734.



**2**) Of *direction*, with verbs of looking:

3, 745 ἔδρακον ἐκ νηῶν; cf. 4, 568; 4, 898. Cf. Il. Λ, 337 ἐξ Ἴδης καθορῶν; Od. ε, 283 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν, etc.

**3**) Of *position:*

2, 1107 οὐ δέ πῃ ἄστρα . . . . φαίνετ' ἰδέσθαι ἐκ νεφέων; 4, 1426 ἐκ δέ νυ κείνων δενδρέων . . . . ἐξέφανεν; cf. 1, 801; 1, 1115. Cf. Il. Λ, 62 ἐκ νεφέων ἀναφαίνεται . . . . ἀστήρ; Il. Ε, 864, etc.

**4**) Of *implied motion:*

2, 700 ἐκ δέ νυ πάντων . . . . μηρία . . . . καῖον 'cut the thigh bones from all and burnt them;' 2, 1171 ἐκ νηὸς δῶκέ σφισιν εἵματα δῦναι 'he took clothing from the ship and gave it to them to put on;' 3, 616 ἐξ ἀχέων . . . . κατελώφεεν ὕπνος 'sleep gives rest from distresses;' 3, 1212 ἣ δ' ἀίουσα κευθμῶν ἐξ ὑπάτων of the sound coming from the bottom of the hole; 4, 1149 ἔσαν ἐκ πεδίων 'came from the plains.' Cf. Il. Ξ, 130 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηιοτῆτος ἐκ βελέων 'hold back from fighting (going) out of range;' Od. ζ, 224 ἐκ ποταμοῦ χρόα νίζετο 'washed his body with water brought from the river,' etc.

**5**) Of *extent* from a point:

1, 222 ἀμφὶ δὲ νώτοις κράατος ἐξ ὑπάτοιο καὶ αὐχένος . . . . δονέοντο . . . . ἔθειραι; cf. also 3, 1271; 4, 180; 4, 1346; 4, 1606. Cf. Il. Π, 640 ἐκ κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας; Il. Χ, 397, etc.

**6**) Of *separation* or *distinction* from:

1, 620 οἴη δ' ἐκ πασέων . . . . περιφείσατο; cf. 1, 1352; 2, 1150. Cf. Il. Δ, 96 ἐκ πάντων δὲ μάλιστα; Od. δ, 723 ἄλγε' ἔδωκεν ἐκ πασέων, etc.

II. Besides the locative relations given above the uses of ἐκ may be classified under the following heads:

**1**) Of *material:*

2, 845 ἐκ κοτίνοιο φάλαγξ; 3, 1324 ἀραρυῖαν . . . . ἐξ ἀδάμαντος. Cf. Il. Χ, 152 ἐξ ὕδατος κρυστάλλῳ.

**2**) Of *descent* or *parentage:*

1, 901 γένοιτο ἐκ μακάρων ; cf. 2, 1153; 3, 919; 4, 255. Cf. Il. E, 548 ἐκ δὲ Διοκλῆος . . . . γενέσθην ; Od. υ, 192 τέων δ' ἐξ εὔχεται εἶναι ἀνδρῶν, etc.

**3**) Of *agent:*[1]

1, 1098 ἐκ γὰρ τῆς ἄνεμοί τε θάλασσά τε . . . . χθὼν . . . . πεπείρηται ; cf. further 2, 426; 2, 608; 2, 798. Cf. Il. B, 33 ἐφῆπται ἐκ Διός ; Od. η, 70 τετίμηταί τε καὶ ἔστιν ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο, etc.

**4**) Of *means:*

1, 520 ἐκ δ' ἀνέμοιο εὔδιοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι, cf. also 2, 1248; 3, 345; 4, 215. Cf. Il. Λ, 308 σκίδναται ἐξ ἀνέμοιο . . . . ἰωῆς.

**5**) Of *cause:*

4, 613 οὐρανὸν . . . . λιπὼν ἐκ πατρὸς ἐνιπῆς. Cf. Od. γ, 135 οἶτον ἐπέσπον μήνιος ἐξ ὀλοῆς ; Il. I, 566, etc.

**6**) Of *source:*

1, 283 ἔην ἔτι λοιπὸν ἐέλδωρ ἐκ σέθεν ; 1, 1071 ἐκ Διὸς ἦμαρ ἐπήλυθεν ; cf. also 2, 196; 2, 527; 2, 931; 2, 1079; 2, 1122; 3, 182; 3, 498; 3, 627; 3, 677; 3, 903; 3, 1027; 3, 1301; 4, 157; 4, 446; 4, 607; 4, 674; 4, 1082; 4, 1446; 4, 1762. Cf. Il. A, 63 ὄναρ ἐκ Διός ἐστιν ; Od. τ, 93 ἐξ ἐμεῦ ἔκλυες, etc.

**7**) *According to* (secundum):

3, 1006 ἦ γὰρ ἔοικας ἐκ μορφῆς ἀγανῇσιν ἐπητείῃσι κεκάσθαι 'surely (to judge) from thy form thou shouldst excel.'—The Paris (Didot) edition[2] renders this 'profecto enim videris secundum formam molli lenitate ornata esse.' So also Beck. No exact parallel to this appears in Homer. Giseke, Die allmähliche Entstehung der Gesänge des Ilias aus Unterschieden im Gebrauch der Präpositionen, 1853, p. 54, quotes this passage in Apollonius in connection with Il. K, 68 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον which Monro, Hom. Gram., § 223, renders 'calling them by their father's name according to family.'

[1] ἐκ used of the agent or author of an action with passive and intransitive verbs instead of ὑπό is common in Herodotus, also often in tragedy, seldom in Attic prose. Cf. Kühner, Gram., II, § 430.

[2] Hesiodi et aliorum carmina, ed. F. S. Lehrs, 1862. The Argonautica with Latin translation is included in this collection.



III. Of time:

**1**) 2, 911; 4, 431 ἐξ οὗ ; 3, 302 ἐκ δὲ τοῦ ; 4, 520 ἐκ τόθεν. All these expressions are frequent in Homer, e. g., Il. A, 6; Θ, 295; Od. β, 27, etc.

**2**) *Particular points* of time:

1, 498 νείκεος ἐξ ὀλοοῖο διέκριθεν 'after the quarrel;' cf. further 1, 861; 1, 1073; 2, 432; 4, 704; 4, 1772. Cf. Il. N, 493 μῆλα πιόμεν' ἐκ βοτάνης, etc.

## ἐν, ἐνί, εἰν.

Form. The forms ἐν and ἐνί occur equally often in Apollonius, the ratio of ἐν to ἐνί and εἰν being 160 : 160 : 8. Homer has ἐν 1433 times, ἐνί 604, εἰν 36, εἰνί 5.

Use. ἐν is considerably less frequent in the Argonautica (once in 19.7 lines) than in Homer (once in 14.7 lines; Iliad once in 15.8 lines, Od. once in 13.3 lines). Postposition is frequent in both poets, but much more so in Apollonius (66 instances or 22.3 per cent.; Homer 138 or 7.3 per cent.). The adverbial use of ἐν occurs with little difference in frequency in the two poets. In the matter of tmesis, however, our poet falls considerably below his predecessor (once in 277.9 lines in the former, once in 220.6 in the latter).

ἐν is found in few other uses than the strictly locative one which properly belongs to it. The classification is as follows:

I. Of place:

**1**) Of *rest* in a place:

(*a*) With names of countries, cities, rivers, islands, etc.:

1, 45 Φυλάκῃ ἔνι δηρὸν ἔλειπτο ; 2, 522 ἐν δὲ Κέῳ κατενάσσατο ; cf. 1, 81; 1, 83; 1, 94; 1, 536; 1, 537; 1, 1305; 3, 57; 3, 549; 3, 858; 3, 976; 3, 1177; 4, 425; 4, 434; 4, 1396; 4, 1483; 4, 1687. Cf. Il. Γ, 244 κάτεχεν . . . . αἶα ἐν Λακεδαίμονι ; Od. θ, 461 ἐὼν ἐν πατρίδι γαίῃ, etc.

(*b*) With buildings or parts of buildings, e. g.,

1, 148 δόμοις ἔνι . . . . τέκεν ; cf. further 1, 225; 1, 810; 1, 818; 1, 909; 1, 960; 1, 1174; 2, 304; 2, 381; 2, 437;

2, 459; 2, 778; 2, 1022; 2, 1023; 2, 1154; 3, 215; 3, 228; 3, 251; 3, 278; 3, 305; 3, 585; 3, 648; 3, 656; 3, 798; 3, 838; 3, 1116; 3, 1127; 4, 8; 4, 471; 4, 1022; 4, 1083, 4, 1159; 4, 1160; 4, 1722. Cf. Il. Γ, 233 *ξείνισσεν . . . . οἴκῳ ἐν ἡμετέρῳ;* Od. η, 12 *τρέφε . . . . ἐν μεγάροισιν;* etc.

(*c*) Among several people:

1, 342 *ἥμενον ἐν μέσσοισι;* cf. further 1, 464; 1, 819; 1, 1213; 1, 1338; 2, 10; 2, 238; 2, 309; 2, 748; 2, 881; 2, 1281; 3, 23; 3, 443; 3, 667; 3, 812; 4, 1191; 4, 1276.

Cf. Il. Ξ, 45 *ἐνὶ Τρώεσσ' ἀγορεύων,* etc.

(*d*) With other nouns, as

1, 16 *ἐνὶ πόντῳ . . . . νόστον ὀλέσσῃ;* cf. further 1, 121; 1, 126; 1, 128; 1, 160; 1, 200; 1, 215; 1, 254; 1, 264; 1, 375; 1, 441; 1, 460; 1, 467; 1, 478; 1, 499; 1, 529; 1, 561; 1, 622; 1, 638; 1, 656; 1, 673; 1, 728; 1, 746; 1, 770; 1, 788; 1, 814; 1, 831; 1, 872; 1, 965; 1, 1006; 1, 1034; 1, 1090; 1, 1111; 1, 1113; 1, 1211; 1, 1234; 1, 1323; 2, 26; 2, 36; 2, 44; 2, 123; 2, 131; 2, 132; 2, 151; 2, 233; 2, 278; 2, 281; 2, 306; 2, 318; 2, 332; 2, 334; 2, 334; 2, 387; 2, 399; 2, 478; 2, 525; 2, 597; 2, 668; 2, 712; 2, 820; 2, 843; 2, 872; 2, 910; 2, 927; 2, 939; 2, 956; 2, 972; 2, 1006; 2, 1018; 2, 1021; 2, 1024; 2, 1028; 2, 1057; 2, 1102; 2, 1129; 2, 1193; 2, 1213; 2, 1235; 2, 1238; 3, 42; 3, 49; 3, 63; 3, 93; 3, 114; 3, 134; 3, 140; 3, 168; 3, 170; 3, 204; 3, 309; 3, 343; 3, 397; 3, 525; 3, 551; 3, 605; 3, 635; 3, 644; 3, 671; 3, 700; 3, 728; 3, 743; 3, 757; 3, 759; 3, 801; 3, 835; 3, 851; 3, 855; 3, 857; 3, 939; 3, 944; 3, 968; 3, 976; 3, 980; 3, 1030; 3, 1031; 3, 1105; 3, 1114; 3, 1160; 3, 1163; 3, 1206; 3, 1263; 3, 1293; 3, 1298; 4, 13; 4, 23; 4, 88; 4, 159; 4, 186; 4, 202; 4, 214; 4, 219; 4, 222; 4, 232; 4, 267; 4, 280; 4, 287; 4, 316; 4, 331; 4, 452; 4, 480; 4, 487; 4, 518; 4, 544; 4, 562; 4, 588; 4, 627; 4, 689; 4, 694; 4, 696; 4, 782; 4, 790; 4, 794; 4, 810; 4, 853; 4, 882; 4, 888; 4, 904; 4, 916; 4, 970; 4, 981; 4, 986; 4, 1045; 4, 1053; 4, 1059; 4, 1069; 4, 1089; 4, 1091; 4, 1093; 4, 1123; 4, 1129; 4, 1133; 4, 1137; 4, 1142; 4, 1145; 4, 1153; 4, 1175; 4, 1283; 4, 1394; 4, 1498; 4, 1548; 4, 1617; 4, 1635; 4, 1671; 4, 1680; 4, 1705; 4, 1713; 4, 1717; 4, 1721; 4, 1726; 4, 1732.



2) With verbs of *motion* implying subsequent rest:

1, 506 *ἔπεσον δ' ἐνὶ κύμασιν;* 1, 757; *ἐν πλήμνῃσι . . . . πῖπτεν;* cf. also 1, 1027; 1, 1056; 1, 1246; 1, 1248; 2, 107; 2, 256; 2, 371; 2, 962; 2, 1014; 3, 1307; 3, 1312; 4, 332; 4, 388; 4, 769; 4, 930; 4, 1109; 4, 1290. Cf. Il. Δ, 522 *ἐν κονίῃσι κάππεσεν;* Od. ν, 71 *ἐν νηὶ . . . . κατέθεντο,* etc.

II. Of state or condition:

2, 66 *δήσαντες ἐν αἴσῃ;* 2, 214 *ἀνάπτομαι ἐν καμάτοισιν;* cf. also 2, 646; 2, 1132; 3, 476; 4, 1735. Cf. Il. Γ, 20 *μαχέσασθαι ἐν αἰνῇ δηιοτῆτι;* Od. τ, 360 *κακότητι βροτοὶ καταγηράσκουσιν,* etc.

III. Of time:

1, 1080 *ἐνὶ νυκτί,* cf. 3, 798; 3, 862; 4, 60; 3, 327 *ἐνὶ ἤματι;* cf. 4, 236; 4, 1477; 4, 1500; 4, 217 *ἐνὶ μηνί;* 4, 244 *ἠοῖ ἔνι.* Cf. Il. Σ, 251 *ἐν νυκτί;* Od. μ, 76 *οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ,* etc.

IV. Of instrument or means:

2, 643 *ὑμετέρῃ ἀρετῇ ἔνι θάρσος ἀέξω.* Cf. Il. E, 386 *δῆσαν . . . . ἐνὶ δεσμῷ,* cf. Od. θ, 336.

V. 4, 998 *μέλλον δὲ βοῇ ἔνι θωρήξεσθαι* is not easy to classify. It may perhaps be rendered 'they were to arm themselves (and take their stand) in battle.' The Didot edition renders it 'erant tamen ad proelium se armaturi.' So also Beck. Willmann has 'doch sollten sie noch zu dem Kampfe sich waffnen;' Ville de Mimont 'ils devaient bientôt s'armer pour la guerre.'

## πρό.

*πρό* occurs twice in Apollonius, in the simple locative sense, viz. 1, 781 *πρὸ πόληος ἀνὰ στίβον ἤμεν;* 2, 811 *πρὸ ἄστεος.*

Homer, too, uses it sparingly, but nearly four times as often as the former. There are 7 instances of *πρό* used adverbially in our poet, none of tmesis. Homer has it 10 times adverbially, 8 in tmesis. It is rarely postponed (4 times in Homer, none in Apollonius).

Besides the locative use Homer has it in a transferred sense equivalent to *ὑπέρ,* e. g. Il. Θ, 57 *μάχεσθαι . . . . πρό τε παίδων*

*καὶ πρὸ γυναικῶν*, cf. Il. Ω, 734; also in a temporal sense, cf. Il. Λ, 50 and Κ, 224; Od. ε, 469; ζ, 36; ο, 524; ρ, 476.

### σύν, ξύν.

Form. *σύν* is the form generally used by Apollonius, there being only two examples of *ξύν*. Homer has the latter form only 9 times out of 225 occurrences.

Use. This preposition is considerably more frequent in Apollonius (once in 91.1 lines) than in his predecessor (once in 147.8 lines). In point of frequency the Argonautica is nearer the Iliad (once in 138.9 lines) than the Odyssey (once in 161.4 lines), though not very near either. Postposition is rare in both poets (once in Apollonius, 8 times in Homer). The adverbial use is common in the Argonautica, but is not found at all in the Homeric poems. Tmesis, on the other hand, is markedly less frequent in the former (once in 1167 lines against once in 751.4 lines).

*σύν* is almost the exclusive preposition in Apollonius to denote accompaniment, being used 64 times, *ἅμα* being found but 10 times of pure accompaniment and *μετά* not at all. The genitive with *μετά* is avoided altogether. In this our poet is true to the Homeric usage which shows but 5 instances of this construction. Apollonius resembles the Odyssey in that the personal use of *σύν* predominates, the Iliad in that the plural predominates. The turn of phraseology also corresponds more to that of the Iliad, e. g. Apollonius has no example of *σὺν νηί, νηυσί, νήεσσι*; on the other hand *σὺν τεύχεσι, σὺν ἔντεσι* are frequent as in the Iliad. Cf. Mommsen, Beiträge (cited above, p. 8), p. 51.

The uses of *σύν* may be classified as follows:

I. Denoting pure accompaniment:

1, 70 *ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο*; cf. further 1, 131; 1, 263; 1, 557; 1, 754; 1, 756; 1, 869; 1, 888; 1, 992; 2, 122; 2, 305; 2, 458; 2, 466; 2, 563; 2, 705; 2, 815; 2, 1166; 3, 240; 3, 450; 3, 703; 3, 839; 3, 869; 3, 1000; 3, 1164; 3, 1238; 4, 22; 4, 72; 4, 734; 4, 793; 4, 861; 4, 1019; 4, 1039; 4, 1105; 4, 1117; 4, 1152. Cf. Il. Α, 227 *ἰέναι σὺν ἀριστήεσσιν*; Od. θ, 518 *βήμεναι . . . . σὺν . . . . Μενελάῳ*, etc.



II. Accompaniment with more accessory notion of aid:

1, 111 *σὺν δέ οἱ Ἄργος τεῦξεν*, cf. 2, 1191; 3, 539 *σὺν δαίμονι πειρηθείην*; 4, 822 *ἅ κεν τρέψαιο κασιγνήτῃσι σὺν ἄλλαις*. Cf. Il. Γ, 439 *ἐνίκησεν σὺν Ἀθήνῃ*; Od. ν, 391 *μαχοίμην σὺν σοί*.

III. Denoting *with, together with, in addition to:*

1, 512 *φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῇ*; 2, 828 *σὺν ὀστέῳ ἶνας ἔκερσεν*; cf. also 1, 617; 1, 1200; 2, 1069; 2, 1120; 3, 689; 4, 1096; 4, 1228. Cf. Od. ν, 118 *Ὀδυσσῆα . . . . ἄειραν αὐτῷ σύν τε λίνῳ καὶ ῥήγει*, etc.

IV. Denoting *with, having:*

1, 241 *σὺν τεύχεσιν ἀίσσοντας*; cf. further 1, 1059; 1, 1207; 3, 126; 3, 176; 3, 499; 3, 862; 3, 899; 3, 1197; 3, 1278; 3, 1287; 4, 1122; 4, 1533; 4, 1589. Cf. Il. Β, 787 *ἄγγελος ἦλθε . . . . σὺν ἀγγελίῃ*; Od. ω, 193 *σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν*, etc.

V. Denoting *with*, of *means* or *instrument:*

2, 1224 *σὺν ἔντεσι πειρηθῆναι*. Cf. Il. Ε, 220 *σὺν ἔντεσι πειρηθῆναι*; Il. Ν, 719 *σὺν ἔντεσι . . . . μάρναντο*, etc.

VI. In 4, 1005 *σὺν Αἰήταο κελεύθῳ* we have a usage which, as Mommsen (Beiträge, p. 188) observes, sounds unhomeric. This peculiar expression seems to mean 'at the coming or arrival of Aeetes.' The Paris edition renders it 'Aeete persequente;' Beck 'Aeete adveniente;' Willmann 'bei des Königes späterer Ankunft.' Cf. Ville de Mimont's note. Herwerden, Mnemosyne 11 (1883), p. 120, conjectures *κελευσμῷ* comparing the formula *σὺν τῷ νόμῳ* and such expressions in which *σύν* may serve as an equivalent of *κατά*.

### πρόπαρ.

This preposition occurs twice in Apollonius, viz.: 1, 454 *πολιοῦ πρόπαρ αἰγιαλοῖο*; 4, 1286 *δολιχοῦ πρόπαρ αἰγιαλοῖο*. Homer does not use it.

### προπρό.

There is but one instance of this, viz.: 3, 453 *προπρὸ δ' ἄρ' ὀφθαλμῶν*. It occurs twice adverbially, viz.: 3, 1012; 4, 1233.

Homer has no example. He has *ἀποπρό* once with a case (Il. H, 334) and twice adverbially (Il. II, 669 and 679); *διαπρό* three times with a case (Il. Δ, 138; E, 281; Ξ, 494) and 18 times adverbially; *περιπρό* twice adverbially.

### *ὑπέκ.*

This preposition occurs 14 times, or over 4 times as often as in Homer. It is not found adverbially in either poet, but there are three cases of tmesis in the Odyssey. There is no instance of postposition in Apollonius, only one in Homer (Il. X, 146).

Our poet uses *ὑπέκ* only in the simple local sense, except 3, 608; his predecessor has it also in a transferred sense. The examples in Apollonius are 1, 596 *ὑπὲκ ποταμοῖο;* 1, 745 *ὑπὲκ μαζοῖο;* 1, 913; 1, 1166; 1, 1204; 2, 670; 3, 575; 3, 608; 3, 1182; 3, 1318; 4, 931; 4, 949; 4, 1222; 4, 1657. Cf. Il. Δ, 465 *ἕλκε δ' ὑπὲκ βελέων;* Od. *μ*, 107 *ῥύσαιτό σ' ὑπὲκ κακοῦ*, etc.

### *ὑποπρό.*

Apollonius has one example of this preposition, viz.: 4, 178 *χθὼν αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο.* It is not found in Homer.

### *διά.*

This preposition is very much more frequent in Apollonius (once in 92.6 lines) than in Homer (once in 159.8). The ratio of the cases is about the same in the two poets (Ap. 1.25 : 1, Hom. 1.26 : 1). It is to be observed that while the gen. is more common than the acc. in the Iliad (1.81 : 1), the proportion is almost reversed for the Odyssey (1 : 1.66). In case relation, then, the Argonautica is to be compared with the Iliad rather than the Odyssey. Postposition of *διά* is not very common in either poet (once in Apollonius, 15 times in Homer). It is not used as an adverb at all. There are about three times as many instances of tmesis in Apollonius according to his bulk as in Homer.

The prevailing use of *διά* in the Argonautica, both with the gen. and the acc., is the locative one, denoting space through



which motion takes place, in which there seems to be no apparent difference in meaning between the two cases; whereas in prose the locative use of *διά* is confined to the gen. (cf. Monro § 215). A noteworthy coincidence with Homeric usage is the absence of the gen. with *διά* to denote instrument, which is a post-Homeric construction (cf. Kühner II, § 434).

### *διά* WITH THE GEN.

I. OF MOTION *through* or *over* space:

1, 237 *ἴσαν μετὰ νῆα δι' ἄστεος;* 2, 779 *δι' Ἀσίδος ἠπείροιο πεζὸς ἔβη;* cf. further 1, 377; 1, 789; 1, 1137; 2, 187; 2, 329; 2, 565; 2, 686; 2, 935; 2, 1036; 3, 211; 3, 275; 3, 792; 3, 871; 3, 884; 3, 1312; 3, 1378; 4, 632; 4, 847; 4, 913; 4, 966; 4, 1458; 4, 1472; 4, 1543; 4, 1567; 4, 1662. Cf. Il. Δ, 495 *βῆ δὲ διὰ προμάχων;* Od. *κ*, 118 *τεῦχε βοὴν διὰ ἄστεος*, etc.

II. OF IMPLIED MOTION:

1, 777 *κυανέοιο δὶ ἠέρος ὄμματα θέλγει;* 3, 761 *ὀδύνη σμύχουσα διὰ χροός;* cf. also 3, 141; 3, 1357; 4, 872; 4, 1169. Cf. Il. Γ, 263 *διὰ Σκαιῶν . . . . ἔχον . . . . ἵππους*, etc.

III. OF POSITION *throughout* or *over:*

4, 199 *οἳ μὲν διὰ νηὸς . . . . πηδοῖσιν ἐρέσσετε;* 4, 1285 *δὶ ἠέρος ἄστρα φαείνοι.* Cf. Il. N, 519 *δὶ ὤμου . . . . ἔγχος ἔσχεν*, etc.

### *διά* WITH THE ACC.

I. OF MOTION *through* or *over:*

1, 2 *διὰ πέτρας . . . . ἤλασαν Ἀργώ;* cf. further 1, 922; 2, 414; 2, 422; 3, 709; 3, 1052; 4, 290; 4, 272; 4, 306; 4, 374; 4, 644; 4, 647; 4, 784; 4, 1000; 4, 1763. Cf. Il. Ψ, 846 *πέτεται διὰ βοῦς;* Od. *ζ*, 50 *βῆ δ' ἰέναι διὰ δώμαθ'*, etc.

II. OF TIME:

1, 518 *διὰ κνέφας;* cf. 1, 651; 1, 1255; 2, 155; 2, 729; 2, 1287; 3, 1361; 4, 70; 4, 1069; 2, 42 *διὰ νύκτα;* cf. 4, 868. The phrase *διὰ νύκτα* is common in Homer, cf. Il. B, 57; K, 41;

Ω, 363; Od. ι, 404; ο, 8, etc. It is found chiefly in the Odyssey and books 10 and 24 of the Iliad (cf. Monro § 215). Cf. also Il. B, 40 *διὰ κρατερὰς ὑσμίνας* 'lasting through hard fights' cited by Monro.

III. Causal denoting '*owing to*':

1, 423 *σὴν διὰ μῆτιν*; cf. 2, 75. Cf. Il. A, 72 *ἣν διὰ μαντοσύνην*; Od. θ, 520 *νικῆσαι . . . . διὰ . . . . Ἀθήνην*, etc.

## κατά.

*κατά* is considerably less frequent in Apollonius (once in 67.06 lines) than in Homer (once in 42.5 lines). In both poets the acc. greatly predominates, but much more so in Homer (8.6 times the gen.) especially in the Odyssey (14.05 times the gen.). There are only two instances of postposition in Apollonius against 34 in his predecessor. *κατά* is not used as an adverb in either poet. Tmesis is much less frequent in the Argonautica (once in 530.4 lines) than in the Homeric poems (once in 132.4 lines).

### κατά with the gen.

The two most common uses of *κατά* with the gen. are to denote motion *down from*, and motion *down on*. It also in a few cases denotes position *down in, beneath*, a use which is seldom found (cf. Kühner II, § 433 II).

I. Of motion:

1) *down from*:

1, 565 *κὰδ δ' αὐτοῦ λίνα χεῦαν*; 1, 1261 *κατὰ κροτάφων . . . . ἱδρὼς κήκιεν*, cf. also 2, 286; 2, 429; 3, 70; 3, 1264; 4, 34; 4, 444; 4, 510; 4, 638; 4, 911; 4, 1594; 4, 1600; 4, 1704. Cf. Il. P, 438 *κατὰ βλεφάρων χαμάδις ῥέε*; Od. π, 190 *κὰδ δὲ παρειῶν δάκρυον*, etc.

2) *down on*:

3, 1021 *κατ' οὔδεος ὄμματ' ἔρειδον*, cf. also 4, 158; 4, 654; 4, 1523. Cf. Il. Γ, 217 *κατὰ χθονὸς ὄμματα πήξας*; Il. Φ, 172 *ἔθηκε κατ' ὄχθης . . . . ἔγχος*, etc.



3) *Toward* a point, of landing with a ship:

4, 315 *ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο* 'they landed high up toward the extreme end of the island.' Beck 'altius ad summam insulam tendebant procul;' Willmann 'hoch nun steuerte die Schar an dem äussersten Ende des Eilands fern.' Ville de Mimont 'vers la partie supérieure de l'île.' Sophocles El. 1433 has *βᾶτε κατ' ἀντιθύρων*.

II. Of position *down in, beneath*:

1, 155 *νέρθε κατὰ χθονὸς αὐγάζεσθαι*; 4, 1326 *κατὰ νηδύος . . . . φέρουσα*, cf. 4, 1352; 4, 1371. This use is not found in Homer, seldom elsewhere (Kühner II, § 433, I, c). Eur. Heracl. 1003 has *ἀεὶ κείσομαι κατὰ χθονός*; Hipp. 836 *τὸ κατὰ γᾶς κνέφας*.

### κατά with the acc.

I. Of motion:

1) *beneath*:

4, 964 *κατὰ βένθος . . . . δῦνον*. Cf. Il. Z, 136 *δύσεθ' ἁλὸς κατὰ κῦμα*, etc.

2) *through, over*:

1, 2 *Πόντοιο κατὰ στόμα καὶ διὰ πέτρας . . . . ἤλασαν Ἀργώ*, cf. 4, 1000. It is not easy to distinguish *κατά* from *διά* here. The Paris edition renders 'in ostium et per rupes,' but 4, 1000 'per ostium et per rupes;' so Beck; Willmann 'durch des Pontos Entmündungen zwischen den dunkeln Felsen.' Cf. Od. η, 40 *κατὰ ἄστυ διὰ σφέας*; 1, 371 *σκάπτον . . . . κατ' εὖρος*; Cf. further 1, 372; 1, 575; 2, 824; 2, 1037; 3, 113; 3, 411; 3, 534; 3, 809; 3, 873; 3, 1237; 3, 1241; 3, 1335; 4, 363; 4, 1319. Cf. Il. Δ, 276 *ἐρχόμενον κατὰ πόντον*; Od. σ, 1 *κατὰ ἄστυ πτωχεύεσκ'*, etc.

3) *over* or *through* without motion expressed:

1, 247 *ὡς φάσαν . . . . κατὰ πτόλιν*; cf. also 1, 621; 3, 1053; 3, 1217; 3, 1332; 3, 1353; 4, 968. Cf. Il. B, 803 *πολλοὶ . . . . κατ' ἄστυ . . . . ἐπίκουροι*, Od. ι, 120 *καθ' ὕλην ἄλγεα πάσχουσιν*, etc.

II. Of place:

1, 299 *κατὰ θυμὸν ἀνιάζουσα*; 2, 111 *οὖτα . . . . κατὰ λαπάρην*; cf. also 1, 429; 1, 974; 1, 1253; 2, 499; 2, 773; 2, 994; 3,

168; 3, 176; 3, 324; 3, 639; 3, 684; 3, 753; 3, 777; 3, 926; 4, 145; 4, 414; 4, 473; 4, 1066; 4, 1216; 4, 1645; 4, 1769. Cf. Il. Λ, 716 Πύλον κάτα λαὸν ἄγειρεν; Od. δ, 46 πέλεν . . . . δῶμα κάθ', etc.

III. Of fitness, '*according to*':

1, 8 ἐτεὴν κατὰ βάξιν; 1, 333 κατὰ κόσμον; cf. further 1, 382; 1, 660; 1, 839; 1, 1210; 2, 756; 2, 1162; 3, 189; 3, 552; 3, 1040; 4, 360; 4, 530; 4, 887. Cf. Il. A, 286 κατὰ μοῖραν; Od. γ, 138 κατὰ κόσμον, etc.

IV. Distributively:

1, 358 πεπάλαχθε κατὰ κληῖδας ἐρετμά; 2, 999 κεκριμέναι κατὰ φῦλα. Cf. Il. B, 362 κατὰ φῦλα; B, 366 κατὰ σφέας, etc.

## ὑπέρ, ὑπείρ.

Form. The form ὑπείρ is found in but four instances in Apollonius in the phrase ὑπεὶρ ἅλα (1, 236; 1, 918; 3, 1071; 4, 299). Homer has ὑπείρ only 5 times.

Use. Apollonius uses this preposition over twice as frequently as his predecessor. The gen. preponderates over the acc. in nearly the same degree in both poets (Argonautica 1.9, Homeric poems 1.6). In the Odyssey especially is the preponderance of the gen. noticeable (2.3 times the acc.). ὑπέρ is postponed even more times than in all Homer (Ap. 12, Hom. 10). It is not found as a pure adverb in either poet. Apollonius has two examples of tmesis, Homer none.

ὑπέρ has as its proper meaning *over*, hence it is used both of position and of motion *over* anything, and metaphorically *over* as a protection, and so *in defense of, in behalf of*.

### ὑπέρ with the gen.

I. Of place:

**1**) Of position *over, above, beyond*:

1, 776 δόμων ὕπερ 'αντέλλοντα; 1, 940 κεῖνται δ' ὑπὲρ ὕδατος; cf. also 2, 95; 2, 103; 2, 108; 2, 171; 2, 362; 2, 398; 2, 580; 2, 1087; 4, 139; 4, 1269; 4, 1348; 4, 1576; 4, 1624. Cf. Il. B, 20 στῆ δ' ἄρ ὑπὲρ κεφαλῆς; Od. θ, 68, etc.

**2**) Of motion *over, above, across*:

1, 1084 ὑπὲρ . . . . καρήατος . . . . πωτᾶτ' ἀλκυονίς; 2, 271 ὑπὲρ πόντοιο φέροντο; cf. also 2, 585; 3, 1112; 3, 1362; 4, 1424; 4, 1691. Cf. Il. O, 382 νηὸς ὑπὲρ τοίχων καταβήσεται; Od. ρ, 575 τὸν δ' ὑπὲρ οὐδοῦ βάντα, etc.

II. *In behalf of, for the sake of*:

2, 636 ἑῆς ψυχῆς ἀλέγων ὕπερ; 4, 380 ἄτην οὐ . . . . δεινῶν ὕπερ . . . . ὀτλήσω; 4, 406 ἦρα φέροιεν ὑπὲρ σέο. Cf. Il. A, 444 ἑκατόμβην ῥέξαι ὑπὲρ Δαναῶν, etc.

III. *About, concerning*, with verbs of learning, asking, etc., like περί:

4, 531 πευσόμενος . . . . τῆσδ' ὑπὲρ αὐτῆς ναυτιλίης; 4, 1175 ἐξερέων κούρης ὕπερ. Cf. Il. Z, 524 ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω πρὸς Τρώων. ὑπὲρ σέθεν here, however, is regarded by some as equivalent to *tua causa*, so Dindorf in Steph. Thesaurus. This construction did not become frequent till the time of the orators (cf. Kühner II, § 435, I, 2, ε).

IV. In prayer like πρός with the gen.:

3, 701 λίσσομ' ὑπὲρ μακάρων. Cf. Il. O, 660 λίσσεθ' ὑπὲρ τοκέων; Od. ο, 261 λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, etc.

### ὑπέρ with the acc.

I. Of place:

**1**) Denoting motion *over beyond*:

1, 236 ὑπεὶρ ἅλα ναυτίλλεσθαι; cf. 1, 918; 4, 299; 1, 568 ὑπὲρ δολιχὴν θέον ἄκρην; cf. further 3, 198; 3, 219; 3, 1071; 3, 1191; 4, 1692. Cf. Il. E, 16 ὑπὲρ ὦμον . . . . ἤλυθ' ἀκωκή; Od. ν, 63 ὑπὲρ οὐδὸν ἐβήσετο, etc.

**2**) Of *position*:

1, 599 κλίτεα Παλλήναια . . . . ὑπὲρ ἄκρην; 2, 378 ναιετάουσι . . . . ὑπὲρ ἄκρην; 4, 307 ὑπὲρ αὐχένα γαίης. Homer uses the gen. in such cases.

II. *Beyond, contrary to:*

1, 1030 *ὑπὲρ μόρον*, cf. 4, 20; 4, 1252 *ὑπὲρ . . . . αἶσαν.*

These expressions are found in Homer, cf. Il. Γ, 59; Z, 487; Π, 780; P, 321; Υ, 30 and 336; Φ, 517; Od. *α*, 34 and 35; *ε*, 436.

### *διέκ.*

Apollonius differs markedly from Homer in the frequency of this preposition, using it 21 times (11 with gen. 10 with acc.), whereas the latter has it only 12 times, all in the Odyssey with one exception (Il. O, 124) and wholly with the gen. Apollonius uses it once adverbially, Homer not at all.

### *διέκ* WITH THE GEN.

1, 1157 *διὲξ ἁλός*; cf. 1, 1328; 2, 351; 2, 806; 2, 644 *διὲξ Ἀΐδαο βερέθρων*; cf. further 2, 746; 2, 752; 3, 158; 3, 887; 3, 915; 4, 161. Cf. Il. O, 124 *διὲκ προθύρου*; Od. *κ*, 388 *διὲκ μεγάροιο*, etc.

### *διέκ* WITH THE ACC.

1, 1014 *διὲξ ἁλὸς οἶδμα*, cf. 4, 457; 4, 657; 2, 560 *διὲκ πέτρας*, cf. 2, 618; 4, 304; 4, 858; 4, 961; 2, 622 *διὲκ πέλαγος*; 3, 73 *διὲκ προαλὲς . . . . ὕδωρ.*

### *παρέκ.*

Apollonius uses this preposition, too, much oftener than his predecessor (11 times to his 10). In Homer the accusative greatly preponderates over the gen. (gen. 2, acc. 8), whereas in the Argonautica the gen. almost equals the acc. (gen. 5, acc. 6). Apollonius postpones *παρέκ* once, Homer not at all. The former has 6 examples of the adverbial use, the latter 8 (chiefly in the Odyssey).

### *παρέκ* WITH THE GEN.

1, 1315 *παρὲκ μεγάλοιο Διός*, cf. also 2, 344; 2, 975; 3, 742; 4, 550. Cf. Il. K, 349 *παρὲξ ὁδοῦ*; Od. *ι*, 116 *παρὲκ λιμένος*, etc.



### *παρέκ* WITH THE ACC.

1, 130 *παρὲκ νόον*, cf. 1, 323; 4, 102; 2, 341 *παρὲξ ἐμὰ θέσφατα*; cf. further 2, 1012; 2, 1115. Cf. Il. K, 391 *παρὲκ νόον*; Od. *μ*, 276 *παρὲξ τὴν νῆσον*, etc.

### *ἀμφί.*

This preposition is much more frequent in Apollonius (one in 84.5 lines) than in Homer (one in 123.5 lines). The Argonautica is to be compared with the Iliad (99.3) rather than the Odyssey (180.7). Noteworthy is the overdoing of the gen. (11 examples to Homer 2). The gen. with *ἀμφί* is rare in classic Greek outside Pindar.[1] *ἀμφί* is postponed slightly more often in the Argonautica (6 times or 8.7 per cent.) than in the Homeric poems (16 times or 7.1 per cent.). It is used as an adverb much oftener in the former (once in 364.7 lines) than in the latter (once in 434.4 lines). On the other hand tmesis is less common in the former (once in 729.4 lines) than in the latter (once in 414.9 lines).

### *ἀμφί* WITH THE GEN.

I. Denoting *about, for, for the sake of:*

1, 120 *τῆς δ' ἀμφὶ δύην ἐμόγησε βαρεῖαν*; 1, 1150 *δαῖτ' ἀμφὶ θεᾶς θέσαν*; cf. also 1, 1214; 1, 1343; 2, 89; 2, 637; 2, 971; 3, 1100; 4, 491; 4, 1469.

The two examples in Homer are Il. Π, 825 *μάχεσθον πίδακος ἀμφ' ὀλίγης*; Od. *θ*, 267 *ἀείδειν ἀμφ' Ἄρεος φιλότητος.*

II. *In entreaty* like *πρός:*

2, 216 *Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἥρης λίσσομαι.* This is the only example in Apollonius. Homer furnishes no parallel. Suchier[2] cites Eur. Suppl. 280 *οἴκτισαι ἀμφὶ τέκνων μ' ἱκέταν.*

[1] Pindar has 6 ex. with the gen., 38 with the dat., 15 with the acc.

[2] Animadversiones de dicendi genere, quo Ap. Rh. poeta in Argonauticis usus est, 1862, p. 18.

### ἀμφί WITH THE DAT.

I. OF PLACE:

1) Of definite local relation:

1, 221 ἀμφὶ δὲ νώτοις . . . . δονέοντο . . . . ἔθειραι; 1, 721 ἀμφ' ὤμοισι θεᾶς Τριτωνίδος ἔργον; cf. also 1, 1033; 1, 1142; 1, 1306; 1, 1327; 2, 680; 2, 703; 2, 733; 3, 137; 3, 1281; 3, 1385; 4, 136; 4, 957; 4, 1061.

This category is common in Homer, e. g. Il. Γ, 328 ἀμφ' ὤμοισιν ἐδύσετο; Od. π, 174 θῆκ' ἀμφὶ στήθεσσι, etc.

2) Of less definite local relation:

1, 618 ἔρραισαν ἀκοίτας ἀμφ' εὐνῇ; 2, 838 ἀμφὶ δὲ κηδείῃ νέκυος μένον; 4, 731 ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις. Cf. Il. Γ, 362 ἀμφὶ δ' ἄρ' αὐτῷ (φάλῳ) . . . . διατρυφὲν ἔκπεσε χειρός; Od. θ, 434 ἀμφὶ πυρὶ στῆσαι τρίποδα. This use is common in Pindar, cf. I, 1, 50; N, 8, 42; P, 5, 119, etc.

II. Of cause, *about, for, for the sake of:*

1, 747 ἀμφὶ δὲ βουσὶν . . . . μάρναντο; 3, 318 ὑποδδείσας ἀμφὶ στόλῳ; cf. also 3, 459; 4, 575; 4, 1029. Cf. Il. Γ, 70 ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι; Od. δ, 153 ἐμόγησεν ἀμφ' ἐμοί, etc.

III. *About, concerning,* with verbs of learning, saying, etc.:

3, 678 ἐδάης . . . . ἐνιπὴν ἀμφί τ' ἐμοὶ καὶ παισίν; 4, 356 τίνα τήνδε συναρτύνασθε μενοινὴν ἀμφ' ἐμοί; 4, 1331 ἀμφὶ δὲ νόστῳ οὔτι . . . . νοέω φάτιν.

This use of ἀμφί in Homer is confined mostly to the Odyssey, as is the case with περί with the gen. with such verbs (cf. below p. 53) Ebeling cites 10 examples, only 3 of which are in the Iliad. Cf. Il. Π, 647 ἀμφὶ φόνῳ . . . . μερμηρίζων; Od. δ, 151 ἀμφ' Ὀδυσῆι μυθεόμην, etc.

IV. In the following examples ἀμφί is used in various relations rather adverbially than as a preposition:

2, 96 ὃ δ' ἀμφ' ὀδύνῃ γνὺξ ἤριπεν 'he fell on his knees in pain' (i. e. with pain all over him), cf. Il. E, 68 γνὺξ δ' ἔριπ' οἰμώξας in which οἰμώξας expresses an idea similar to ἀμφ' ὀδύνῃ; 3, 117 ἀμφ' ἀστραγάλοισι . . . . ἐψιόωντο 'they were playing with dice' (the prep. is locative, 'they were enjoying themselves around the dice'). Homer Il. Ψ, 88 has the same prepositional phrase ἀμφ' ἀστραγάλοισι with χολωθείς. The verb ἐψιῶμαι occurs again in Apollonius, viz. 1, 458 παρὰ δαιτὶ καὶ οἴνῳ τερπνῶς ἐψιόωνται, followed by a locative prepositional phrase rather than an instrumental dative. In 3, 623 ἀμφὶ βόεσσιν . . . . ἀεθλεύουσα and 4, 364–5 ἀμφί τε βουσὶν ἀμφί τε γηγενέεσσιν ἀναπλήσειας ἀέθλους we have a noteworthy use of ἀμφί with a verb or expression of contending. It is difficult to translate the preposition otherwise than as equivalent to Latin cum. So Beck translates 4, 364–5, 'cum tauris et cum gigantibus perficeres certamina.' Strictly, however, ἀμφί is not equivalent to cum. Here again it is locative and rather adverbial than prepositional. And so Willmann translates 'bei den Stieren und bei den Erdegeborenen die Kampfarbeiten vollendet.'



### ἀμφί WITH THE ACC.

I. OF PLACE:

1, 427 ἀμφὶ μέτωπα πλῆξεν; 1, 843 ἀμφὶ δὲ τόνγε νεήνιδες . . . . εἱλίσσοντο; cf. also 1, 813; 1, 883; 1, 1178; 1, 1184; 1, 1248; 2, 376; 2, 452; 2, 516; 2, 767; 2, 850; 3, 121; 3, 461; 3, 633; 3, 761; 3, 881; 3, 1215; 4, 44; 4, 535; 4, 550; 4, 1277; 4, 1347; 4, 1452; 4, 1609. Cf. Il. Α, 409 ἀμφ' ἅλα ἕλσαι; Od. ε, 63 σπέος ἀμφὶ πεφύκει, etc.

II. Causal, *for, in quest of:*

4, 51–2 ἀλωμένη ἀμφί τε νεκρούς, ἀμφί τε δυσπαλέας ῥίζας χθονός. μετά is usually used in this sense, cf. below, p. 50.

III. Of *time:*

3, 424 ἀμφὶ πολὺν . . . . χρόνον. Homer furnishes no example. This use is found mostly in poetry, especially Pindar (Kühner II, § 437), cf. O, 2, 52 τὸν ὅλον ἀμφὶ χρόνον, etc.

### ἀνά.

FORM. Apollonius uses the form ἀνά everywhere, except 11 instances of ἄμ (before labials) and one of ἄν. Homer has ἀνά 171 times, ἄμ 13, ἄν 41.

USE. In the excessive use of *ἀνά* by Apollonius (once in 112.2 lines) in comparison with Homer (once in 182.9 lines) we have another instance of overdoing for the sake of poetic effect. *ἀνά* is usually followed only by the accusative case, but in epic and lyric poetry and the lyric parts of tragedy it is found sometimes with the dative (Kühner II, § 433, 1). The gen. occurs only in Homer in three passages in the Odyssey exclusively of going on board ship, viz. *β*, 416 ; *ι*, 177 ; *ο*, 284 (cf. Krüger 68, 20, 1 ; Monro § 209.)[1] The dative also is rare in Homer, there being only 9 examples (Il. 6 ; Od. 3) and always with the meaning *up on* an elevation. Apollonius postpones *ἀνά* but once (1, 308), Homer 14 times. Tmesis is more frequent in the former (once in 307.1 lines) than in the latter (once in 391.6 lines). *ἀνά* is used twice as an adverb in Homer (Il. Σ, 562 ; Od. *ω*, 343), not at all in the Argonautica.

### *ἀνά* WITH THE DAT.

2, 701 *ἀνὰ διπλόα μηρία βωμῷ καῖον*. This, however, is rather a case of tmesis. The examples in Homer are Il. A 15 and 374 *ἀνὰ σκήπτρῳ* ; Θ, 441 *ἅμ βωμοῖσι* ; Ξ, 352 *ἀνὰ Γαργάρῳ ἄκρῳ*, cf. O, 152 ; Σ, 177 *ἀνὰ σκολόπεσσι* ; Od. λ, 128 *ἀνὰ . . . . ὤμῳ*, cf. *ψ*, 275 ; *ω*, 8 *ἀνά τ' ἀλλήλῃσιν*. Cf. also Pindar P. 1, 6 ; O, 1, 42 ; Aesch. Suppl. 350 ; Eur. Iph. Aul. 754 ; 1058 ; El. 466.

### *ἀνά* WITH THE ACC.

I. OF MOTION *through* a place, less often through or *among* a number of persons :[2]

[1] These however are rather instances of tmesis. Cf. Od. *α*, 210 and Ameis-Hentze's note. Hermann, Opusc. V, p. 38 makes the following distinction between *ἀνά* and *ἐπί* in this use : sed vero etiam sic fieri potest, ut quis ex altiore navi in minorem discendens *ἐπ' ἀυτῆς βαίνειν* dicatur. Sed *ἀνὰ νηὸς βαίνειν* dicitur, qui ex loco depressiore in navem adscendit, ut deinde in ea consistat. Giseke (referred to above p. 24) compares the opposite *βῆ δὲ κατ' Ὀλύμποιο καρήνων*, Il. A, 44.

[2] Bury, *The Isthmian Odes of Pindar*, 1892, Appendix p. 178 attempts to make a distinction—founded on Hermann Opusc. V, p. 41—between *ἀνά* and *κατά* denoting motion *through* or *in* space. He formulates his distinction as follows : "*ἀνά* with the acc. expresses motion *through* or *in* space ; and implies method, or



1, 308 *εἶσιν . . . . Δῆλον ἀν' ἠγαθέην* ; 1, 310 *ἀνὰ πληθὺν δήμου κίεν* ; cf. also 1, 812 ; 1, 1292 ; 2, 590 ; 3, 166 ; 3, 685 ; 3, 748 ; 3, 823 ; 4, 1110 ; 4, 1172 ; 4, 1177 ; 4, 1279 ; 4, 1440. Cf. Il. I, 395 *εἰσὶν ἀν' Ἑλλάδα* ; Od. *χ*, 474 *ἦγον ἀνὰ προθυρόν τε καὶ αὐλήν*, etc. With collective nouns it is confined mostly to the Iliad (Monro), as *ἀνὰ στρατόν* Il. A, 10 ; *ἀν' ὅμιλον* E, 528, etc. *ἀνὰ δῆμον* occurs in Od. *β*, 291 ; *τ*, 73 and 273.

II. Of motion along :

1, 527 *ἀνὰ μέσσην στεῖραν . . . . ἤρμοσε*, cf. 4, 580 ; 1, 781 *ἀνὰ στίβον ἤιεν*, cf. 4, 47 ; cf. also 2, 168 ; 2, 516 ; 2, 825 ; 3, 1283 ; 4, 43 ; 4, 633 ; 4, 974. Cf. Il. K, 339 *βῆ ῥ' ἀν' ὁδόν* ; E, 87 *θῦνε . . . . ἅμ πεδίον*, etc.

III. Of motion *over* space :

2, 500 *ἀνὰ . . . . γαῖαν . . . . πνείουσιν*, cf. 2, 998 ; 2, 697 *ἀνὰ νῆσον ἐδίνεον* ; cf. also 2, 810 ; 2, 1086 ; 2, 1091 ; 4, 231 ; 4, 1382 ; 4, 1536. Cf. Il. Ψ, 321 *ἀνὰ δρόμον* ; Od. *ε*, 330 *ἅμ πέλαγος*, etc.

IV. Of motion *to* or *up to* a place much like *ἐπί* :

1, 838 *εἶμι . . . . ἀνὰ πτόλιν*, cf. 3, 573 ; 3, 1367 *ἀνὰ χεῖρα λαβών* (taking into his hand) ; 4, 115 *ἔβησαν . . . . ἀνὰ χῶρον*. Cf. Od. *χ*, 77 *ἔλθωμεν δ' ἀνὰ ἄστυ* 'in urbem,' durius dicta videntur (Ebeling). This is the only example in Homer.

some definite aim governing the direction of the motion. For example, the guiding motive might be to reach the farther side of the space indicated, or to traverse the whole space exhaustively. *κατά* with the acc. also expresses motion *through* or *in* space; but the motion is not defined as continuous or methodical. To illustrate, in Il. Γ, 245 the herald 'bent on business' goes *ἀνὰ ἄστυ* ; walking at random in the streets would be *κατὰ ἄστυ*. A beggar wandering aimlessly about town is said *πτωχεύειν κατὰ ἄστυ*, but when he methodically visits every house he is said *πτωχεύειν ἀνὰ ἄστυ*." However the case may be for Homer, I am unable to persuade myself that Apollonius felt any such distinction to exist between the two prepositions. In 1, 812 *μητέρες ἅμ πτολίεθρον ἀτημελέως ἀλάληντο* there is no 'method' or 'definite aim ;' on the other hand in 3, 411 *τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νείον* there is 'definite aim.' Again in 3, 748 *οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν* we have *ἀνὰ* where Apollonius should have used *κατά* if he had felt the above distinction. Cf. Giseke (referred to above p. 24) p. 93 who notes this citing Hermann.

V. Of direction *towards:*

2, 363 ἂμ πέλαγος τετραμμένη. Cf. Il. T, 212 ἀνὰ πρόθυρον τετραμμένος 'conversus in vestibulum' (Ebeling); 'durch die Thür hin gewendet' (Ameis-Hentze).

VI. Of motion *upon* like ἐπί:

1, 528 ἀνὰ σέλματα βάντες, cf. 4, 885; 3, 44 ἧστο . . . . ἀνὰ θρόνον. Cf. Il. K, 466 θῆκεν ἀνὰ μυρίκην; Od. γ, 492 ἀνὰ θ' ἅρματα . . . . ἔβαινον, etc.

VII. With various verbs implying *extent over* space:

1, 127 φέρβετο . . . . ἂμ μέγα τῖφος; 1, 1130 ἀνὰ σπέος . . . . ἐβλάστησεν; cf. also 1, 166; 1, 825; 2, 998; 2, 1018; 4, 996; 4, 1338; 4, 1359; 4, 1742. Cf. Il. A, 570 ὤχθησαν δ' ἀνὰ δῶμα; Od. ξ, 286 ἄγειρα χρήματ' ἀν' Αἰγυπτίους ἄνδρας.

## ἐπί.

This preposition is considerably more frequent in Apollonius (one in 19.3 lines) than in Homer (one in 24.8 lines). The Iliad and Odyssey have ἐπί nearly equally often. The dative preponderates over the other two cases in the Argonautica (gen.: dat.: acc.:: 1 : 4.16 : 1.7) in a greater degree than in Homer as a whole (1 : 3.31 : 2.51) but less than in the Iliad (1 : 5.96 : 3.73). In the Odyssey the dative and accusative are nearly balanced (1 : 1.78 : 1.81). Apollonius postpones ἐπί less than his predecessor (31 times or 10.2 per cent. to his 142 or 12.6 per cent.). Tmesis is found about equally often in the two poets (Ap. one in 132.6 lines; Hom. one in 134.3). The adverbial use is not common (4 examples in the former, 21 in the latter).

The local use of ἐπί is the most common one with all three cases, especially with the dative.

### ἐπί with the gen.

I. Of place:

1) with verbs of rest, *on* or *upon:*

1, 320 στῆ . . . . ἐπὶ προμολῆς; 2, 203 καθέζετο . . . . οὐδοῦ ἐπ' αὐλείοιο; cf. also 2, 406; 3, 202; 3, 455; 4, 1330, and without verb expressed 2, 259; 3, 573; 4, 516; 4, 671. Cf. Il. Ξ, 157 ἐπ' ἀκροτάτης κορυφῆς . . . . Ἴδης ἥμενον; Od. α, 162 κείμεν' ἐπ' ἠπείρου, etc.



2) with other verbs, of *position, locality upon:*

1, 444 θανέειν . . . . ἐπ' Ἀσίδος ἠπείροιο; 1, 658 ἄγειν ἐπὶ νηός; cf. also 1, 182; 2, 211; 2, 401; 2, 916; 2, 1058; 2, 1187; 2, 1254; 3, 880; 3, 930; 4, 954; 4, 1318; 4, 1357. Cf. Il. E, 550 ἐπὶ νηῶν . . . . ἐπέσθην; Il. Ω, 356 φεύγωμεν ἐφ' ἵππων, etc.

3) with verbs of *motion* or implying motion (terminus ad quem):

1, 29 ἀκτῆς . . . . ἔπι . . . . στιχόωσιν; 1, 784 ἐπὶ χθονὸς ὄμματ' ἐρείσας; cf. also 1, 1237; 2, 550; 2, 631; 2, 685; 3, 22; 3, 199; 3, 225; 3, 569; 3, 683; 4, 78; 4, 514; 4, 578; 4, 660; 4, 939; 4, 1576; 4, 1584; 4, 1661. Cf. Il. Γ, 293 κατέθηκεν ἐπὶ χθονός; Od. λ, 534 ἐπὶ νηὸς ἔβαινεν, etc.

II. Of time:

2, 782 ἐπὶ Πριόλαο κασιγνήτοιο θανόντος ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν . . . . ἀθλεύων Τιτίην ἀπεκαίνυτο πυγμαχέοντα. Suchier[1] p. 17 cites here Aesch. Agam. 1548 τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ . . . . πονήσει; 3, 918 οὔπω τὶς τοῖος ἐπὶ προτέρων γένετ' ἀνδρῶν. Cf. Il. E, 637 ἐπὶ προτέρων ἀνθρώπων; B, 797 ἐπ' εἰρήνης, etc.

### ἐπί with the dat.

I. Of place:

1) of rest or position *on, at,* or *near:*

1, 36 γείνατο . . . . ἐφ' ὕδασιν; 1, 219 ἐπ' ἀκροτάτοισι ποδῶν . . . . σεῖον . . . . πτέρυγας; cf. also 1, 54; 1, 178; 1, 297; 1, 309; 1, 329; 1, 365; 1, 376; 1, 435; 1, 453; 1, 497; 1, 537; 1, 549; 1, 554; 1, 566; 1, 730; 1, 946; 1, 1120; 1, 1321; 2, 5; 2, 104; 2, 285; 2, 357; 2, 365; 2, 366; 2, 481; 2, 487; 2, 496; 2, 505; 2, 658; 2, 735; 2, 972; 2, 1103; 2, 1148; 2, 1273; 3, 67; 3, 167; 3, 218; 3, 235; 3, 444; 3, 679; 3, 708; 3, 803; 3, 875; 3, 877; 3, 1056; 3, 1158; 3, 1159; 3, 1227; 3, 1284; 3, 1334; 3, 1393; 4, 85; 4, 172; 4, 251; 4, 523; 4, 605; 4, 615; 4, 691; 4, 717; 4, 955; 4, 971; 4, 1158; 4, 1173; 4, 1225; 4, 1272; 4, 1298;

[1] Cited above p. 37.

4, 1309; 4, 1403; 4, 1503; 4, 1555; 4, 1595; 4, 1613; 4, 1658. Cf. Il. X, 463 *ἔστη . . . . ἐπὶ τείχει*; Od. *β*, 414 *ἐπὶ νηὶ κάτθεσαν*, etc.

**2**) with verbs of *motion* or implying motion:

1, 260 *ἀγόρευον ἐπὶ προμολῇσι κιόντων*; 1, 517 *ἐπί τε γλώσσῃσι χέοντο*; cf. also 1, 1004; 1, 1194; 2, 69; 2, 90; 2, 92; 2, 112; 2, 220; 2, 430; 3, 1022; 3, 1033; 3, 1286; 4, 44; 4, 124; 4, 187; 4, 493; 4, 902; 4, 938; 4, 952; 4, 1197; 4, 1404; 4, 1565; 4, 1665. Cf. Il. A, 88 *ἐπὶ χθονὶ δερκομένοιο*; Od. *ι*, 150 *ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι*, etc.

**3**) in hostile sense, *against*:

1, 425 *τὼ δ' ἐπὶ βουσὶν ζωσάσθην*; 1, 1025 *ἐπί σφισι χεῖρας ἄειραν*; cf. also 2, 1038; 3, 276; 3, 284; 3, 742; 3, 1351; 4, 7; 4, 448; 4, 462; 4, 1101; 4, 1669. Cf. Il. E, 124 *ἐπὶ Τρώεσσι μάχεσθαι*; Od. *κ*, 214 *ὡρμήθησαν ἐπ' ἀνδράσιν*, etc.

**4**) *in addition to, besides*:

1, 811 *κόραι χῆραί τ' ἐπὶ τῇσιν . . . . ἀλάληντο*; 1, 1046 *ἐπὶ τοῖσιν ἕλεν θρασὺν Ἰδυμονῆα*; cf. also 3, 125; 3, 178; 4, 447; 4, 1188. Cf. Il. I, 639 *ἄλλα τε πόλλ' ἐπὶ τῇσι*; Od. *ω*, 277, etc.

II. Of condition, attendant circumstances:

1, 252 *οὐ δ' ἐτέλεσσας ἐπ' ἀγλαΐῃ βιότοιο* 'thou hast not finished thy life with joy;' 1, 422 *λύσαιμι . . . . ἐπ' ἀπήμονι μοίρῃ πείσματα* 'may I loose my cables with harmless destiny;' 1, 514 *προύχοντο κάρηνα . . . . ὀρθοῖσιν ἐπ' οὔασιν* 'leaned forward their heads with eager ears;' 1, 652 *πείσματα νηὸς ἔλυσαν ἐπὶ πνοιῇ βορέαο*; cf. 1, 1013; 2, 205 *ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος* 'sank down speechless in a languid stupor;' 4, 411 *χρειὼ γὰρ ἀεικελίοισιν ἐπ' ἔργοις καὶ τόδε μητίσασθαι* 'in sorry circumstances one must devise a sorry expedient also.' Schol. *ἐπὶ γὰρ τοῖς κακοῖς . . . . κακὰ δεῖ βουλεύεσθαι*; 4, 711 *καῖεν ἐπ' εὐχωλῇσι* 'accompanied by prayer;' 4, 1305 *ἀνηνύστῳ ἐπ' ἀέθλῳ*; 4, 1455 *διεροῖς ἐπὶ χείλεσιν εἶπεν*. Cf. Il. Δ, 175 *κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ*; Od. *π*, 111 *ἀνηνύστῳ ἐπὶ ἔργῳ*, etc.

III. Denoting *in the power of, dependence upon*:

3, 713 *αἱ γὰρ ὄφελλεν ἔμπεδον εἶναι ἐπ' ἄμμι τεοὺς υἱῆας ἔρυσθαι*; 4, 545 *κοιρανέοντος ἐπ' ὀφρύσι Ναυσιθόοιο*.



The nearest Homeric approach to this is the expression *θεῶν ἐν γούνασι κεῖται* Il. P, 514; Od. *α*, 267, etc.

IV. With verb of feeling:

3, 405 *ἐσθλοῖς . . . . ἐπ' ἀνδράσιν οὔτι μεγαίρω*. Cf. Il. B, 270 *ἐπ' αὐτῷ . . . . γέλασσαν*; Od. *σ*, 414 *ἐπὶ ῥηθέντι δικαίῳ . . . . χαλεπαίνοι*; Od. *χ*, 412 *οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι*. Krüger § 68, 41, 8 says "selten findet *ἐπί* mit dem dat. bei verben der gefühle und verwandter äuserungen."

V. Of time:

**1**) *particular points* of time:

1, 934 *ἐπὶ νυκτί*; 2, 453 *ἐπ' ἤματι*. Cf. 2, 475; 2, 633; 2, 662; 2, 947; 4, 977. The temporal use of *ἐπί* with the dative is mostly poetic and in late prose (Kühn. II, § 438, II, 2). This use occurs in Homer in the phrase *ἐπ' ἤματι* (some 7 times), and once in the phrase *ἐπὶ νυκτί* (Il. Θ, 529). Herodotus has *ἐπ' ἡμέρῃ ἑκάστῃ* 2,168; 4, 112; 5, 53; 5, 117; *ἐπ' ἡμέρην ἑκάστην* 2, 149 (cf. Krüger § 68, 41, 5).

**2**) of *succession*, like *μετά* with the acc.

1, 40 *Λάρισαν δ' ἐπὶ τοῖσι λιπών*; cf. further 1, 53; 1, 86; 1, 90; 1, 95; 1, 115; 1, 179; 1, 190; 1, 740; 1, 932; 2, 81; 2, 379; 2, 397; 2, 398; 2, 654; 2, 792; 2, 955; 2, 1017; 2, 1044; 2, 1247; 4, 564; 4, 570; 4, 1274; 4, 1632. Cf. Il, Θ, 262 *τοῖσι δ' ἐπ' Αἴαντες*; Od. *η*, 120 *ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ*, etc.

VI. Causal:

1, 286 *ᾧ ἔπι πολλὴν ἀγλαΐην . . . . ἔχον*; cf. also 1, 287; 1, 612; 2, 860; 3, 28; 3, 143; 3, 643; 3, 692; 3, 1254; 4, 8; 4, 994; 4, 995; 4, 1087; 4, 1495. Cf. Il. I, 492 *ἐπὶ σοὶ μάλα πολλὰ πάθον*; Od. *σ*, 414, etc.

VII. Of purpose or end:

4, 1294 *οἰκτίστῳ θανάτῳ ἔπι* 'awaiting a pitiable death;' 'ad tristissimum mortem' (Beck); 4, 1430 *μέγα πάμπαν ἐφ' ὑμετέροισιν ὄνειαρ δεῦρ' ἔμολεν καμάτοισιν* 'great aid for our troubles has come hither;' 4, 1547 *κέκλετ' Ἀπόλλωνος τρίποδα μέγαν . . . .*

δαίμοσιν ἐγγενέταις νόστῳ ἔπι μείλια θέσθαι ' to consecrate Apollo's mighty tripod to the gods of that land as a propitiation for their return.' Cf. Il. E, 154 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι ; Od. σ, 44, τὰς δ' ἐπὶ δόρπῳ κατθέμεθα, etc.

VIII. The following examples are not easy to classify :

2, 1285 ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι ' he commanded them to moor the ship in deep water at her anchors,' ' auf hoch wallendem Wasser das Schiff vor Anker zu legen ' (Willmann), ' in alto navem iussit ancoris stabiliri ' (Beck), ἐπὶ τῶν ἀγκυρῶν ἑλκύσαι ταῖς ἀγκύραις ὁρμίσαι (Schol.). Cf. Il. Ξ, 77 ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν, also Od. δ, 785 ; ι, 137 ; 3, 497 ἐπὶ τοῖσιν ἐφίετο νειὸν ἀρόσσαι ' to plough a field with the bullocks ' (i. e. in command of them, with them in subjugation). Cf. Od. υ, 209 ὅς μ' ἐπὶ βουσὶν εἶσ' ; similarly Il. Z, 25 ποιμαίνων δ' ἐπ' ὄεσσι.

ἐπί WITH THE ACC.

I. OF PLACE :

**1)** with verbs of *motion :*

(*a*) *upon*, of embarking :

1, 523 βαινέμεναι τ' ἐπὶ νῆα ; cf. 1, 910 ; 2, 933 ; 4, 885 βαῖνον ἐπὶ κληῖδας.

Homer uses the gen. with ἐπί of embarking e. g. Il. N, 665 ; Od. δ, 817 ; θ, 500 ; λ, 534 ; ξ, 357 ; ο, 547 ; τ, 238, or ἐπιβαίνειν with the simple gen. cf. Il. Θ, 512 ; Od. δ, 708 ; ι, 101 ; ν, 319. Cf. Ameis-Hentze on Od. α, 211.

(*b*) *to, up to :*

1, 832 ἐπὶ νῆα κιών ; cf. also 1, 849 ; 1, 872 ; 1, 881 ; 1, 925 ; 1, 1298 ; 2, 295 ; 2, 371 ; 2, 404 ; 2, 677 ; 2, 814 ; 2, 835 ; 3, 36 ; 3, 826 ; 3, 1165 ; 3, 1318 ; 3, 1345 ; 4, 165 ; 4, 631 ; 4, 618 ; 4, 1761 ; 4, 1773. Cf. Il. A 440 ἐπὶ βωμὸν ἄγων ; Od. κ, 55, etc.

(*c*) *against :*

2, 71 κῦμα . . . . ἐπὶ νῆα κορύσσεται. Cf. Il. N, 101, etc.

(*d*) *upon :*

2, 975 ἐπὶ γαῖαν ἵησι ; cf. also 3, 1373 ; 4, 1046 ; 4, 1516 ; 4, 1534. Cf. Il. A, 350 ; Od. χ, 2, etc.



(*e*) *over :*

1, 424 ἐπὶ πόντον ἐλευσόμεθ' ; cf. also 1, 661 ; 3, 743 ; 3, 891 ; 3, 1054 ; 4, 183 ; 4, 1318. Cf. Il. I, 360 ; Od. β, 364, etc.

**2)** denoting *direction :*

1, 631 πάπταινον ἐπὶ πλατὺν ὄμμασι πόντον ; cf. further 1, 930 ; 2, 347 ; 2, 1269 ; 4, 1621. Cf. Il. A, 350 ὁρόων ἐπ' . . . . πόντον ; Od. λ, 18, etc.

**3)** of extent *over :*

1, 744 πῆχυν ἔπι σκαιὸν ξυνοχὴ κεχάλαστο ; cf. also 3, 831 ; 4, 1335 ; 4, 1357. Cf. Od. ζ, 138 τρέσσαν . . . . ἐπ' ἠιόνας, etc.

**4)** *as far as, up to :*

1, 565 ἐπ' ἠλακάτην ἐρύσαντες ; cf. also 2, 791 ; 3, 412 ; 3, 1145 ; 4, 947 ; 4, 1316 ; 4, 1401 ; 4, 1609. Cf. Il. Γ, 12 τόσσον τίς τ' ἐπὶ λεύσσει, etc.

II. OF TIME :

**1)** *for, during :*

1, 615 ἐπὶ δηρόν, cf. 1, 516 ; 1, 1072 ; 2, 519 ; 3, 949 ; 3, 1048 ; 4, 738 ; 1, 793 ἐπὶ χρόνον, cf. 4, 960 ; 4, 1255 ; 4, 1545 ; 1, 1359 ἐπὶ τυτθόν, cf. 4, 1527 ; 4, 1293 νύκτ' ἔπι πᾶσαν ; 4, 1632 ἐπ' ἦμαρ.

**2)** *up to, till :*

1, 605 ἄεν καὶ ἐπὶ κνέφας οὖρος . . . . ἀκραής. Cf. 1) Il. I, 415 ἐπὶ δηρόν ; 2) Od. η, 288 ἐπ' ἠῶ καὶ μέσον ἦμαρ, etc.

III. OF OBJECT, PURPOSE :

2, 1129 ἐπὶ χρέος ' on business ;' cf. Pindar O, I, 71 ; 3, 375 ἐπὶ κῶας ' in quest of the fleece ; 2, 389 ἐπὶ κτέρας. Cf. Od. γ, 421 ἐπὶ βοῦν ἴτω. With persons this construction is rare and almost confined to the Iliad (Monro § 199), cf. M, 342.

IV. *According to,* (secundum) :

4, 678 τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών. Cf. Il. B, 687 οὐ γὰρ ἐὴν ὅς τίς σφιν ἐπὶ στίχας ἠγήσαιτο ' in Reihen, so dass sie Reihen bildeten ' (Ameis-Hentze) ; also Σ, 602. Cf. Giseke[1] p. 134 who quotes Apollonius 4, 678 in connection with these two examples from Homer.

[1] Referred to above p. 24.

### μετά.

μετά occurs 82 times in the Argonautica (36 with the dat., 46 with the acc.). There is no example of the genitive, as in epic poetry μετά is practically a preposition with two cases (Homer has but 5 examples of the gen.), σύν taking the place of μετά with the gen., which is a prose construction. In the Argonautica μετά is used slightly more often than in Homer. It is noteworthy that while the dat., which is in the main a Homeric construction (Monro § 194), preponderates over the acc. by nearly ⅓, the reverse is true for Apollonius and in about the same ratio (dat. : acc. : : 1 : 1.28). Postposition is about equally frequent in the two poets. Tmesis is slightly less, the adverbial use very much more, frequent in Apollonius.

Worthy of remark among the uses of μετά is that with verbs of motion like πρός or ἐπί, predominantly with singular nouns, whereas Homer generally has a plural or a collective noun in such cases, there being only a few examples of the singular.

### μετά WITH THE DAT.

μετά with the dat. is confined chiefly to epic poetry (Krüger § 68, 27). In Apollonius as in Homer it stands predominantly with plurals, mostly persons. εἰπεῖν and ἀγορεύειν are the two most common verbs with which it is used (cf. Mommsen, Beiträge[1] p. 188).

I. Denoting *among* several persons:

1, 17 ἀλλοδαποῖσι μετ' ἀνδράσι; cf. further 1, 303; 1, 340; 1, 648, 1, 679; 1, 779; 2, 144; 2, 536; 2, 757; 3, 90; 3, 341; 3, 505; 3, 544; 3, 889; 3, 891; 3, 908; 3, 1214; 4, 6; 4, 189; 4, 423; 4, 427; 4, 481; 4, 616; 4, 975; 4, 1102; 4, 1209; 4, 1418; 4, 1465; 4, 1640. Cf. Il. E, 86 μετὰ Τρώεσσιν; Od. θ, 236 μεθ' ἡμῖν ταῦτ' ἀγορεύεις, etc.

II. The phrase μετὰ φρεσίν appears 5 times, in which we translate μετά as *in*, but in reality the preposition has its original

[1] Referred to above p. 8.



force of *between*, the φρεσί having a dual character (cf. Monro § 194). (The 5 examples are 1, 463; 2, 952; 3, 18; 3, 629; 4, 56.) Here may be mentioned 1, 223 δονέοντο μετὰ πνοιῇσιν ἔθειραι, where μετά has nearly the same force as ἐν. Cf. Il. Ψ, 367 χαῖται δ' ἐρρώοντο μετὰ πνοιῇς ἀνέμοιο; Od. β, 148 ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο, which Apollonius imitates, as Mommsen, Beitr.[1] p. 188 observes. μετὰ φρεσίν for ἐν φρεσίν, with two exeeptions (Δ, 245; I, 434), is found only in the 2nd half of the Iliad (Ξ, 264; Σ, 419; T, 29; 213; 343; Υ, 310; Ψ, 600; Ω, 105). Also in the Odyssey it predominates in the 2nd part (δ, 825; κ, 438; λ, 428; ν, 362; π, 436; ρ, 470; ω, 357; 435). See Giseke[2] p. 108. Apollonius seems to have used μετὰ φρεσίν up to the 4th bk., then ἐν φρεσίν (μετὰ φρεσίν once in the 4th bk., viz. 56; ἐν φρεσίν 4 times, viz. 23; 782; 794; 1671).

### μετά WITH THE ACC.

I. Denoting *to, towards* like πρός:

1) with *persons*:

(*a*) with the singular:

2, 424 μετὰ δ' Αἶαν ἅλις πομπῆες ἔσονται; cf. 3, 1138.

(*b*) with the plural:

4, 1499 τὰ μῆλα μετὰ σφέας . . . . ἐκόμισσαν.

2) with *things*:

(*a*) with the singular:

1, 237 ἴσαν μετὰ νῆα; cf. also 1, 1255; 2, 461; 2, 762; 2, 892; 2, 1095; 2, 1172; 2, 1189; 3, 13; 3, 25; 3, 331; 3, 621; 3, 914; 3, 1187; 4, 57; 4, 123; 4, 289; 4, 349; 4, 369; 4, 630; 4, 720; 4, 844; 4, 1766.

(*b*) with the plural, or a collective noun:

2, 1121 μετ' ἠιόνας βάλε νήσου; cf. 3, 434.

Apollonius differs markedly from Homer in this usage. In the Argonautica the original signification of the preposition seems to have faded away, hence the singular greatly preponderates. Most of the examples are with things. In Homer, on the other hand, most of the examples are with persons, either the plural or

[1] Cited above p. 8. [2] Cited above p. 24.

a collective noun. The singular is found (some 15 times, all in the Il. but 2) of persons, but not of things. For the singular cf. Il. K, 63 *θέω μετὰ σ' αὖτις ;* Od. ζ, 115, etc. Giseke[1] p. 110 traces the beginning of this development of the use of *μετά* with a singular noun in such examples as Il. E, 152 *βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἷε ;* E, 614 *ἦγ' . . . . μετὰ Πρίαμόν τε καὶ υἷας ;* Od. τ, 394 ; Il. Ξ, 21 ; Π, 536. Then the preposition came to be used with a single person. The extension of this use to single things seems to be a development of the later epic poetry.

II. Denoting *in quest of, after :*

1, 4 *μετὰ κῶας . . . . ἤλασαν Ἀργώ ;* cf. also 1, 701 ; 2, 211 ; 2, 873 ; 3, 58 ; 4, 77. Cf. Il. N, 247 *μετὰ γὰρ δόρυ . . . . ᾔειν ;* Od. *α*, 184, etc.

III. Denoting *sequence* or *succession :*

(*a*) in order of place :

1, 741 *μετ' ἴχνια νείσετο ;* cf. also 2, 367 ; 3, 447.

(*b*) in order of time :

1, 698 *μετὰ τήνγε . . . . ἀνῶρτο ;* cf. further 1, 1309 ; 2, 451 ; 2, 881 ; 2, 898 ; 2, 1288 ; 3, 955 ; 4, 1211. Cf. Il. K, 516 *μετὰ Τυδέος υἱὸν ἕπουσαν ;* Od. *ο*, 147, etc.

IV. Of *direction :*

3, 951 *οὐ δέ ποτ' ὄσσε ἀμφιπόλων μεθ' ὅμιλον ἔχ' ἀτρέμας* with which cf. Od. *μ*, 247 *σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους.*

## παρά.[2]

Form. The form *παρά* is used always by Apollonius except 5 instances of *παραί*. Homer has 12 instances of *παραί*.

Use. This preposition falls far below Homer in point of frequency in our poet (Ap. one in 135.7 lines ; Homer one in 66.3). As regards case relation, it is to be observed that Apollonius uses the gen. only 4 times and the acc. more than the dat. ; while in

[1] Cited above p. 24.

[2] For an elaborate general treatment of *παρά* see Rau in Curtius Studien III, p. 1, ff.



Homer the gen. is much nearer the other two cases in point of number and the dat. greatly predominates. The Argonautica has *παρά* only twice in postposition (4.6 per cent.), Homer 21 times (4.9 per cent.). Tmesis and the adverbial use are common in the Homeric poems but rare in Apollonius (tm. 3, adv. 2).

### παρά WITH THE GEN.

Apollonius, as Homer, uses *παρά* with the gen. with impersonal as well as personal objects, whereas in the post-Homeric language it is restricted mostly to persons (cf. Krüg. § 68, 34, 1 ; Monro § 192). The examples are

I. WITH PERSONS :

2, 417 *παρὰ σέο καὶ τὸ δαείην ;* cf. further 2, 1096 ; 3, 38. Cf. Il. B. 787 ; Od. *γ*, 347, etc.

II. WITH IMPERSONAL OBJECT :

3, 568 *παρὰ νηὸς . . . . στελλέσθω.* Cf. Il. A, 190 ; Od. *γ*, 431, etc.[1]

### παρά WITH THE DAT.

*παρά* with the dative, as with the gen., is used both with persons and things in our poet.

I. WITH PERSONS :

1, 455 *παρὰ δέ σφισι μυρῖ' ἔκειτο εἴδατα ;* cf. also 2, 503 ; 4, 224 ; 4, 1553. Cf. Il. A, 405 *παρὰ Κρονίωνι καθέζετο ;* Od. *η*, 203.

II. WITH IMPERSONAL OBJECTS :

1, 319 *παρὰ νηὶ μένοντες* cf. further 1, 458 ; 1, 530 ; 1, 694 ; 1, 855 ; 2, 61 ; 2, 158 ; 2, 309 ; 2, 498 ; 2, 868 ; 3, 1193 ; 4, 132 ;

[1] Besides the examples in Il. A, 190 (Π, 473 ; Φ, 173) and Δ, 468 where *παρά* expresses a turn of thought which no other preposition could have, *παρά* is found in the Iliad of things only with *νηῶν* and *νηός* (Θ, 533 ; M, 114 ; 225 ; N, 744 ; Ξ, 46 ; O, 69 ; 407 ; 601 ; T, 143 ; 194). The Odyssey says not only *παρὰ νηός* (*γ*, 431 ; *κ*, 146 ; 274 ; 446 ; *ξ*, 498) but also *παρὰ ῥοάων* (*χ*, 197)—cf. Giseke (cited above p. 24) p. 102.

4, 849; 4, 973; 4, 1122. Cf. Il. A, 26 *παρὰ νηυσί*; Od. δ, 449 *παρὰ ῥηγμῖνι*, etc.

### παρά WITH THE ACC.

1. OF MOTION *to, beside:*

1, 217 *ἄγων . . . . παρὰ ῥόον Ἐργίνοιο*; cf. also 2, 1003; 3, 486; 4, 564; 4, 825. Cf. Il. Θ, 220 *ἰέναι παρά τε κλισίας καὶ νῆας*; Od. *α*, 285, etc.

II. Denoting *along by, past:*

1, 1279 *φορέοντο παραὶ . . . . ἄκρην*; cf. also 2, 621; 2, 906; 2, 946; 3, 445; 3, 1252; 4, 324; 4, 787; 4, 1777. Cf. Il. Λ, 166 *παρ' Ἴλου σῆμα . . . . παρ' ἐρινεὸν ἐσσεύοντο*; Od. *γ*, 172, etc.

III. Denoting place *beside, near:*

1, 967 *εἰσάμενοι παρὰ θῖνα*; cf. also 2, 502; 2, 507; 3, 1276; 4, 1578. Cf. Il. B, 522 *πὰρ ποταμὸν . . . . ἔναιον*; Od. *μ*, 32, etc.

IV. Denoting *beyond, contrary to:*

3, 613 *παρ' αἶσαν*.

Of the derivative meaning *beyond* Homer furnishes only the two phrases *πὰρ δύναμιν* Il. N, 787 and *παρὰ μοῖραν* Od. *ξ*, 509 (Monro § 191, 3).

### περί.

Apollonius uses this preposition once in 102.4 lines; Homer once in 117.8. The Argonautica and the Iliad (once in 99.9) almost equal each other in point of frequency of *περί*. The dative is the favorite case in both poets, whereas in Attic Greek it is rare. Postposition, and the adverbial use of *περί* are more common in our poet, postposition markedly so (Ap. 21.1 per cent.; Hom. 8.5 per cent.). Tmesis is less common.

### περί WITH THE GEN.

The prevailing signification of *περί* with the gen. is cause. The locative sense is very rare (Kühn. II, § 437). There are only two examples in our poet and only two in Homer (in bk. *ε*, of the Od.).



I. OF PLACE:

2, 1131 *δοῦναι ὅσον θ' εἵλυμα περὶ χροός*; cf. 2, 1191. The two examples in Homer are Od. *ε*, 68 *τετάνυστο περὶ σπείους γλαφυροῖο ἡμερὶς ἡβώωσα*; Od. *ε*, 130 *περὶ τρόπιος βεβαῶτα*.[1]

II. OF CAUSE:

**1**) of *striving, contending:*

2, 141 *μάρναντο . . . . περὶ γαίης*; cf. further 3, 1057; 4, 1765; 4, 1770. Cf. Il. Γ, 137; Od. *ω*, 515. In 4, 1485 *ὅ σ' ἑῶν μήλων πέρι . . . . ἀλεξόμενος κατεπέφνεν* we have a mode of expression that is frequent in the Iliad cf. M, 142; 170; 227; 243; P, 182; Σ, 173; Ω, 500. In 4, 549 we have the dative *ἀλεξόμενον περὶ βουσίν*.

**2**) of *care, anxiety* about or for:

3, 60 *τῶν ἤτοι πάντων μέν . . . . δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα*. Cf. also 3, 688 Cf. Il. Υ, 17, *περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις*, etc.

**3**) with verbs of *thinking, knowing* about:

4, 492 *ναυτιλίης . . . . πέρι μητιάασκον*; cf. further 4, 1068; 4, 1355.

The examples of this use in Homer are all in the Odyssey. Cf. Od. *α*, 135; *η*, 191; *π*, 234; *ρ*, 371. The similar use of *ἀμφί* with the dative is likewise peculiar to the Odyssey as Monro (§ 188) notes. See above p. 38.

**4**) denoting *on account of, for, for the sake of:*

1, 901 *ἐμέθεν πέρι θυμὸν ἀρείω ἴσχαν'*; cf. also 1, 1342. Cf. Il. I, 449 *παλλακίδος περιχώσατο*. The same compound occurs in Ξ, 266.

III. Denoting *before, beyond, surpassing:*

1, 65 *περὶ πάντων . . . . ἐδίδαξε θεοπροπίας οἰωνῶν*; cf. also 1, 830; 2, 179; 3, 304; 3, 585. As Monro (§ 188) observes, this use is distinctively Homeric (cf. also Krüg. 68, 31, 3). For exam-

[1] This, however, may be regarded as an instance of tmesis: so the Harl. Schol. *γενικὴ ἀντὶ τοῦ περιβεβηκότα τρόπιδι*; so also Ameis-Hentze, comparing Il. Z, 21. See also Giseke (cited above p. 24) p. 122. Krüger 68, 31, 1 recognizes only Od. *ε*, 68 as an example of the locative use of *περί* with the gen. in Homer. The only other examples quoted for this usage are Sapph., 1, 10; Eur. Tr. 817 (chor.).

ples cf. Il. A, 297 ; Od. *α*, 235, etc. Here, however, is to be noted the prose *περὶ πολλοῦ ποιεῖσθαι, ἡγεῖσθαι*, etc., so common in the orators. See Lutz, Praepositionen bei den attischen Rednern (1887) p. 133.

### περί WITH THE DAT.

The locative use is the prevailing one in Apollonius as in Homer, though in prose it is uncommon (cf. Kühn. II, § 439, II).

I. OF PLACE:

1, 389 *περί δέ σφιν ἀιδνὴ κήκιε λιγνύς* ; cf. also 1, 1020 ; 2, 57 ; 2, 128 ; 2, 160 ; 2, 162 ; 2, 323 ; 2, 833 ; 2, 1173 ; 3, 291 ; 3, 867 ; 3, 1019 ; 3, 1224 ; 4, 93 ; 4, 325 ; 4, 936 ; 4, 953 ; 4, 1454. Cf. Il. O, 19 *περὶ χερσὶ δὲ δεσμὸν ἴηλα* ; Od. *φ*, 307, etc.

II. CAUSAL:

**1**) denoting *for, on account of:*

3, 865 *ἔστενε . . . . ὀδύνῃ πέρι θυμὸν ἀλύων* ; 4, 440 *περὶ γάρ μιν ἀνάγκη . . . . δόσαν ξείνοισιν ἄγεσθαι.*

The Iliad and Odyssey do not have this use. The Hymn. Cer. 429 has *περὶ χάρματι* ; Pind. P, 5, 58 *περὶ δείματι*. Cf. also Aesch. Pers. 696 *περὶ τάρβει* ; Choeph. 35 *περὶ φόβῳ*. Cf. Prof. Gildersleeve on Pind. P, 5, 58.

**2**) denoting *about, concerning:*

1, 1340–41 *περὶ πώεσι—περὶ κτεάτεσσι* ; 3, 1155 ; 3, 1171 ; 4, 614 ; 3, 904 *ὅτις περὶ βουσὶν ὑπέστη* ; Schol. *κατεδέξατο ἐπὶ τοῖς βουσὶν ἀγωνίσασθαι* 'qui de tauris pactus est' (Beck). Cf. Il. K, 240 *ἔδεισεν δὲ περὶ . . . . Μενελάῳ* ; Od. *β*, 245, etc.

### περί WITH THE ACC.

I. OF MOTION *around, about:*

1, 538 *περὶ βωμὸν . . . . ῥήσσωσι* ; cf. also 1, 1197 ; 2, 301 ; 3, 633 ; 4, 436 ; 4, 932 ; 4, 1196 ; 4, 1450 ; 4, 1664. Cf. Od. *ω*, 19 *περὶ κεῖνον ὁμίλεον* ; Il. Σ, 372, etc.

II. WITH VERBS OF REST:

3, 216 *περὶ τοίχους . . . . ἄνεχον* ; cf. also 4, 321. Cf. Il. B, 757 *περὶ Πηνειὸν . . . . ναίεσκον* ; Od. *ι*, 402 *ἱστάμενοι . . . . περὶ σπέος*, etc.



### πρός.

FORM. Of the 16 examples of this preposition the form *πρός* is found 9 times, *ποτί* 5 times, *προτί* 2 times. Homer has *πρός* 240 times, *ποτί* 65, *προτί* 70.

USE. Apollonius uses *πρός* very sparingly in comparison with his predecessor who has it about six times as often.[1] Of the former's 11 occurrences (with cases) 3 are with the genitive, 8 with the accusative. The dative does not occur at all. Apollonius does not postpone *πρός* at all ; Homer does so only 3 times. Tmesis and the adverbial use of *πρός* are rare in the former, while in the latter the one is common, the other is not.

### πρός WITH THE GEN.

The only use of *πρός* with the gen. in Apollonius is in supplication, as e. g. 2, 215 *πρὸς Ζηνός, . . . . Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνικεν Ἥρης λίσσομαι* ; cf. also 2, 1125 ; 3, 984. Homer furnishes 6 examples, viz. Il. A, 339 (twice) ; 340 ; T, 188 ; Od. λ, 67 ; *ν*, 324.

### πρός WITH THE ACC.

I. OF MOTION *to, towards:*

1, 774 *βῆ δ' ἴμεναι προτὶ ἄστυ* ; cf. also 2, 8 ; 2, 807 ; 3, 322 ; 3, 1154 ; 4, 595 ; 4, 1399. Cf. Il. A, 420 ; Od. *ο*, 454, etc.

II. OF DIRECTION:

4, 311 *στεινὸν δ' . . . . ἀγκῶνα ποτὶ ῥόον*. Cf. Il. E, 605 *πρὸς Τρῶας τετραμμένοι* ; Od. *μ*, 81, etc.

### ὑπό.

FORM. The form *ὑπό* is always used by Apollonius except 7 instances of *ὑπαί*. Homer has but four examples of *ὑπαί*.

[1] The numerically low rank of *πρός* in Apollonius may be due in part to the free use of *μετά* with the acc. like *πρός* with verbs of motion. See above p. 49.

Use. *ὑπό* is far more frequent in our poet (once in 50.7 lines) than in the Homeric poems (one in 74.1 lines) as a whole, but is very near to the Iliad (one in 59 lines). Postposition and tmesis of *ὑπό* are used very sparingly by Apollonius as compared with his predecessor. The adverbial use does not occur in our poet and only rarely in Homer.

### *ὑπό* with the gen.

I. Of place *beneath:*

1, 10 *ἄλλο μὲν (πέδιλον) ἐξεσάωσεν ὑπ' ἰλύος ;* cf. also 2, 106 ; 2, 743. Cf. Homer Il. Θ, 14 *ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον ;* Od. λ, 52, etc.

II. Causal:

**1**) of *agency:*

2, 847 *Μουσέων ὕπο γηρύσασθαι ;* cf. also 4, 641. Cf. Il. A, 242 *ὑφ' Ἕκτορος . . . . θνήσκοντες ;* Od. *ι*, 66, etc.

**2**) *under the influence of, by the power of:*

2, 1232 *ὑπαὶ ῥιπῆς ἀνέμοιο τείνετο ;* cf. 3, 969. Cf. Il. O, 171 ; T, 358.

III. Of musical accompaniment:

1, 538 *φόρμιγγος ὕπαι,* cf. 4, 1192 ; 4, 1157 *Ὀρφῆος ὕπαι.* Of accompaniment cf. here Il. B, 334 ; O, 275 ; Σ, 492. More closely to be compared with 1, 538 and 4, 1157 are Hesiod *Shield* 280 *ὑπὸ φορμίγγων,* and 280 *ὑπ' αὐλοῦ.* Cf. also Pindar O, 4, 2 ; 7, 13.

### *ὑπό* with the dat.

I. Of place:

**1**) with *verbs of rest,* etc.

1, 588 *ὑπὸ κρήνῃ ἑλώπεσσι ;* cf. further 1, 888 ; 1, 844 ; 1, 827 ; 1, 1262 ; 2, 681 ; 2, 707 ; 2, 732 ; 2, 797 ; 2, 1086 ; 3, 39 ; 3, 118 ; 3, 221 ; 3, 287 ; 3, 296 ; 3, 371 ; 3, 1023 ; 4, 137 ; 4, 313 ; 4, 765 ; 4, 944 ; 4, 982 ; 4, 1107 ; 4, 1528. Cf. Il. B, 307 ; Od. δ, 403, etc.

**2**) with *verbs of motion* implying subsequent rest:

2, 512 *ὑπ' ἄντροισιν κομέεσθαι ;* cf. also 2, 1109 ; 3, 281 ; 4, 1261 ; 4, 1522. Cf. Il. X, 482 *ὑπὸ κεύθεσι γαίης ἔρχεαι ;* Od. δ, 297, etc.



II. Causal:

**1**) denoting *cause, instrument,* or *means:*

1, 263 *ὀλοῷ ὑπὸ γήρᾳ ἐντυπάς ;* cf. further 1, 7 ; 1, 114 ; 1, 272 ; 1, 443 ; 1, 815 ; 1, 1303 ; 1, 1308 ; 2, 26 ; 2, 117 ; 2, 139 ; 2, 558 ; 2, 586 ; 2, 727 ; 2, 1013 ; 2, 1059 ; 2, 1112 ; 2, 1169 ; 3, 3 ; 3, 321 ; 3, 395 ; 3, 416 ; 3, 702 ; 3, 971 ; 3, 1186 ; 3, 1226 ; 3, 1329 ; 3, 1374 ; 4, 53 ; 4, 193 ; 4, 269 ; 4, 567 ; 4, 676 ; 4, 922 ; 4, 1009 ; 4, 1176 ; 4, 1369 ; 4, 1733.

In Homer such phrases as *ὑπὸ χερσί, ὑπὸ δουρί* with such verbs as *δαμῆναι, θανέειν, ὀλέσσαι,* etc., are especially frequent, as e. g. Il. B, 860 *ἐδάμη ὑπὸ χερσί,* etc.

**2**) *of agency:*[1]

1, 794 *ὑπ' ἀνδράσι ναίεται ἄστυ ;* 2, 783 ; 3, 469 ; 3, 1342 ; 4, 1398 ; 4, 1758. Cf. Il. E, 646 *ὑπ' ἐμοὶ δμηθέντα ;* Od. 8, 790.

III. Denoting *under the power of:*

2, 788 *ἐμῷ ὑπὸ πατρὶ δάμασσεν ;* cf. also 3, 353 ; with the latter cf. Il. Z, 159.

IV. Of *musical accompaniment:*

1, 540 *ὑπ' Ὀρφῆος κιθάρῃ πέπληγον ἐρετμοῖς πόντου λάβρον ὕδωρ.*

Homer has no exact parallel. For the dat. of attendant circumstance cf. Od. ψ, 255 ; δ, 402. Hesiod *Shield* 282 has *παίζοντες ὑπ' ὀρχηθμῷ* and 283 *γελόωντες ὑπ' αὐλητῆρι ἔκιον.* This use of the dat. with *ὑπό* is found in later Greek e. g. Lucian De Salt. 16 and 17, Dialog. Deor. 2, 2 ; Herodian V, 3, 16 ; 5, 9.

V. Denoting time:

1, 1022 *ὑπὸ νυκτί ;* cf. 1, 1038 ; 3, 323 ; 3, 1360 ; 4, 1682. This use was also not uncommon in Homer. In Il. Θ, 580 and Σ, 377 there is some manuscript authority for *ὑπ' ἠοῖ* and *ὑπ' ἠόϊῃ* but *ὑπηοῖοι* is now read.

[1] Note that Apollonius has the dat. more often than the gen. with *ὑπό* to denote agency (gen. 2, dat. 6). Cf. Pindar who has 7 datives and 5 genitives.

ὑπό WITH THE ACC.

I. OF PLACE:

**1**) of motion or direction *towards, under, beneath:*

1, 452 *κλίνοντος ὑπὸ ζόφον ἠελίοιο;* 2, 113 *ὑπὸ ζώνην θόρε χαλκός;* cf. also 2, 587; 3, 288; 3, 675; 3, 762; 3, 1321; 3, 1403. Cf. Il. Δ, 279 *ὑπό τε σπέος ἤλασε μῆλα;* Od. 146, etc.

**2**) *of position* or *extension:*

1, 50 *μίμνεν ὑπὸ σκοπιήν;* cf. also 1, 102; 1, 509; 2, 570; 2, 1236; 3, 278; 3, 1368; 4, 1474. Cf. Il. B, 824 *ἔναιον ὑπαὶ πόδα . . . . Ἴδης;* Od. χ, 362, etc.

II. OF SUBJECTION, CONTROL:

4, 39 *εἶσιν . . . . χαλεπὰς ὑπὸ χεῖρας ἀνάσσης.*

Homer furnishes no exact parallel. Thucyd. 1, 110 has *Αἴγυπτος ὑπὸ βασιλέα ἐγένετο;* cf. also 4, 60; 6, 86; Plato Civ. 348 d, etc.

III. OF TIME:

1, 587 *ὑπὸ κνέφας;* cf. 1, 1186; 2, 1034; 4, 590; 1, 1160 *ὑπὸ δείελον;* 2, 1122 *νύχθ' ὕπο;* cf. 4, 458.

Apollonius overdoes this usage. In Homer there are only two examples, viz. Il. Π, 202 *πάνθ' ὑπὸ μηνιθμόν;* X, 102 *νύχθ' ὕπο τήνδ' ὀλοήν.* Aristophanes is the only classical poet besides Homer who has this use of *ὑπό,* viz. in his earliest extant play Ach. 139 and 1076. See Forman (cited below p. 68) Appendix p. 66.



CORRESPONDENCES IN PHRASEOLOGY.

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The close proximity of Apollonius to his predecessor in the uses of the prepositions is emphasized in many cases by a more or less exact reproduction of phraseology. Below are given the most noteworthy correspondences between the language of the Argonautica and that of the Homeric poems in prepositional phraseology. It is not urged that in all these cases there was conscious imitation on the part of Apollonius. Some of the expressions here adduced were so necessary a part of the epic stock that they would naturally be used in an expressly imitative poem. In not a few cases, however, it seems evident that there was conscious reproduction of the Homeric language with more or less exactness. Here as elsewhere there are more resemblances to the Iliad than the Odyssey, though the Argonautica is more akin in subject to the latter.

ἀπό.

Ap. 1, 60 . . . . *οἷος ἀπ' ἄλλων* | . . . . *ἀριστήων*
Od. *ι*, 192 . . . . *οἷον ἀπ' ἄλλων* |

Ap. 1, 535 *γαίης ἄπο πατρίδος.* This phrase occurs three times in Homer in the same position in the verse, viz. Il. N. 696; O, 335; Od. *κ*, 49.

Ap. 1, 979 *βάλεν δ' ἀπὸ δείματα θυμοῦ* |
Od. *θ*, 149 *σκέδασον δ' ἀπὸ κήδεα θυμοῦ* |

Ap. 1, 1067 *ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν ἔραζε* |
Od. δ, 114 | *δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε . . . .*, cf. also *ξ*, 129; *ψ*, 33.

Ap. 2, 253 . . . . *θεοῖς ἀπὸ θυμοῦ ἔσεσθαι* |
Il. A, 562 . . . . *ἀπὸ θυμοῦ* | *μᾶλλον ἐμοὶ ἔσεαι.*

Ap. 3, 48 *ἀπὸ θρόνου ὦρτο,* | cf. 3, 439. The same words occur in Il. Λ, 645; Ω, 515.

εἰς.

Ap. 4, 415 . . . . *τεὰς ἐς χεῖρας ἱκέσθαι* | cf. 4, 1041.
Il. K, 448 . . . . *ἵκεο χεῖρας ἐς ἁμάς* |

ἐκ.

Ap. 1, 385 *στυφέλιξαν . . . . ἐξ ἕδρης.*
Il. A, 581 | *ἐξ ἑδέων στυφελίξαι.*

Ap. 1, 1071 . . . . *ἐκ Διὸς ἦμαρ ἐπήλυθεν*
" 2, 995 *ἐκ Διόθεν πνοιαὶ . . . . ἤλυθον.*
Il. Θ, 251 . . . . *ἐκ Διὸς ἤλυθεν ὄρνις* |

Ap. 1, 1104 | *ὤρνυτο δ' ἐξ εὐνῆς . . . .*
Od. θ, 2 | *ὤρνυτ' ἄρ' ἐξ εὐνῆς . . . .* cf. β, 2 ; γ, 405 ; δ, 307 ; Il. X, 190.

Ap. 2, 1107 . . . . *ἄστρα διαυγέα φαίνετ' ἰδέσθαι* | *ἐκ νεφέων,*
Il. Λ, 62 . . . . *ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ* | *παμφαίνων,*

Ap. 2, 1153 | *τῶν ἐξ ἀμφοτέρων εἰμὲν γένος ;* cf. 3, 919.
Il. E, 896 | *ἐκ γὰρ ἐμεῦ γένος ἐσσί ;* cf. 544 ; Ξ, 113 ; Φ, 157 ; Ψ, 347 ; Od. ξ, 199 ; ο, 267 ; π, 62 ; φ, 335 ; ω, 269.

Ap. 2, 1239 . . . . *ἐξ εὐνῆς ἀνορούσας* | cf. 4, 871.
Il. O, 580 . . . . *ἐξ εὐνῆφι θορόντα* |

Ap. 3, 920 *ὅσοι ἄλλων* | *ἀθανάτων ἥρωες ἀφ' αἵματος ἐβλάστησαν* |
Il. T, 105 *οἵ θ' αἵματος ἐξ ἐμεῦ εἰσίν.* | cf. T, 111.

Ap. 4, 1110 . . . . *ὦρτο* | *ἐκ λεχέων . . . .*
Il. Λ, 1 | *Ἠὼς δ' ἐκ λεχέων . . . . ὤρνυθ' ;* cf. Od. ε, 1.

ἐν.

Ap. 1, 478 . . . . *μέθυ . . . . κῆρ* | *οἰδάνει ἐν στήθεσσι,*
Il. I, 554 *ὃς* (*χόλος*) . . . . | *οἰδάνει ἐν στήθεσσι νόον . . . .*

Ap. 1, 1056 . . . . *ἐν κονίῃσι καὶ αἵματι πεπτηῶτα* |
Il. Δ, 522 *ἐν κονίῃσιν* | *κάππεσεν.* Cf. M, 23 ; N, 548 ; O, 538 ; Π, 289 ; 469 ; Ψ, 437 ; Od. κ, 163 ; σ, 98.



Ap. 1, 1090 . . . . *κεκλιμένον μαλακοῖς ἐνὶ κώεσιν οἰῶν* |
Od. γ, 38 *ἵδρυσεν . . . .* | *κώεσιν ἐν μαλακοῖσιν . . . .*

Ap. 2, 107 . . . . *ἐν κονίῃσι βάλεν·*
Il. Θ, 156 . . . . *ἐν κονίῃσι βάλες. . . . .* Cf. E, 588 also 75.

Ap. 2, 872 | *γαίῃ ἐν ἀλλοδαπῇ δὴν ἔμμεναι*
Od. ι, 36 | *γαίῃ ἐν ἀλλοδαπῇ ναίει*

Ap. 3, 49 | *εἶσέ τ' ἐνὶ κλισμοῖσιν·*
Il. I, 200 | *εἶσεν δ' ἐν κλισμοῖσι τάπησί τε . . . .*

Ap. 3, 140 . . . . *μιν ἑαῖς ἐνὶ χερσὶ βάλοιο,* |
Il. Φ, 104 *ὅν . . . . ἐμῇς ἐν χερσὶ βάλῃσιν,* |

Ap. 3, 228 . . . . *ἐνὶ μεγάροισι . . . . ἐμήσατο θέσκελα ἔργα.* |
" 4, 8 . . . . *δόλον . . . . μητιάασκεν* | *οἷσιν ἐνὶ μεγάροις,*
Od. γ, 213 | *ἐν μεγάροις . . . . κακὰ μηχανάασθαι.* | cf. π, 94.

Ap. 4, 23 . . . . *ἐν φρεσὶ θυμὸς* | *ἰάνθη.*
Il. Θ, 202 . . . . *ὀλοφύρεται ἐν φρεσὶ θυμός.* |

Ap. 4, 1089 . . . . *πόντῳ ἔνι πήματ' ἀνέτλη,*
Od. α, 4 . . . . *ἐν πόντῳ πάθεν ἄλγεα . . . .*

Ap. 4, 1109 | *ἡ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'.* Cf. 2, 256.
Il. O, 566 | *ἐν θυμῷ δ' ἐβάλοντο ἔπος,* Cf. Ξ, 50.

Ap. 4, 1735 *μίχθη δέ οἱ ἐν φιλότητι* |
Il. Ω, 130 . . . . *γυναικί περ ἐν φιλότητι* | *μίσγεσθ'.* This expression occurs frequently in Homer.

σύν.

Ap. 1, 241 . . . . *σὺν τεύχεσιν ἀίσσοντας* |
Il. I, 80 . . . . *σὺν τεύχεσιν ἐσσεύοντο* |

Ap. 3, 1278 . . . . *ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον,* |
Il. E, 297 . . . . *ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,* |

ὑπέκ.

Ap. 4, 1657 . . . . *ὑπὲκ βελέων ἐρύσαντο* | *νῆ' . . . .*
Il. Σ, 232 . . . . *Πάτροκλον ὑπὲκ βελέων ἐρύσαντες* | Cf. Δ, 465.

διά.

Ap. 3, 761 . . . . ὀδύνη σμύχουσα διὰ χροός, . . . .
Il. Λ, 398 . . . . ὀδύνη δὲ διὰ χροὸς ἦλθ' . . . .

κατά.

Ap. 2, 111 | οὖτα . . . . κατὰ λαπάρην. . . . . The same words occur in Il. Z, 64 and Ξ, 447.

Ap. 2, 999 | κεκριμέναι κατὰ φῦλα . . . .
Il. B, 362 | κρῖν' ἄνδρας κατὰ φῦλα,

Ap. 3, 113 . . . . Οὐλύμποιο κατὰ πτύχας, . . . .
Il. Λ, 77 . . . . κατὰ πτύχας Οὐλύμποιο. |

Ap. 3, 1021 . . . . κατ' οὔδεος ὄμματ' ἔρειδον | also
" 3, 22 . . . . ἐπ' οὔδεος . . . . ὄμματ' ἔπηξαν, |
Il. Γ, 217 . . . . κατὰ χθονὸς ὄμματα πήξας, |

Ap. 4, 473 | αἷμα κατ' ὠτειλὴν ὑποΐσχετο·
Il. P, 86 ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν. |

Ap. 4, 1523 . . . . κατ' ὀφθαλμῶν χέετ' ἀχλύς. |
Il. II, 344 . . . . κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς. | Cf. Υ, 321 ; 421 ; Od. χ, 88.

ὑπέρ.

Ap. 3, 219 . . . . ὑπὲρ οὐδὸν ἔπειτ' ἔβαν.
Od. η, 135 . . . . ὑπὲρ οὐδὸν ἐβήσετο . . . . Cf. ν, 63 ; χ, 182.

Ap. 3, 701 | λίσσομ' ὑπὲρ μακάρων σέο τ' αὐτῆς ἠδὲ τοκήων,
Il. O, 660 | λίσσεθ' ὑπὲρ τοκέων . . . . Cf. X, 338.

Ap. 4, 1252 ὑπὲρ Διὸς αἶσαν. This phrase is found in Il. P, 321.

Ap. 4, 1348 | ἔσταν ὑπὲρ κεφαλῆς . . . .
Il. B, 20 | στῆ δ' ἄρ' ὑπὲρ κεφαλῆς . . . . Cf. 59 ; Ψ, 68 ; Ω, 682 ; Od. δ, 803 ; ζ, 21 ; υ, 32 ; ψ, 4.

Ap. 4, 1692 . . . . ὑπὲρ μέγα λαῖτμα θέοντας |
Od. ι, 260 . . . . ἀποπλαγχθέντες . . . . ὑπὲρ μέγα λαῖτμα θαλάσσης |



διέκ.

Ap. 3, 158 | βῆ δὲ διὲκ μεγάροιο . . . .
Od. κ, 388 . . . . διὲκ μεγάροιο βεβήκει | Cf. ρ, 61 ; σ, 185 ; τ, 47 ; 503 ; υ, 144 ; χ, 433.

παρέκ.

Ap. 2, 94 . . . . αὐτοῖο πάρεκ γόνυ γουνὸς ἀμείβων |
Il. Λ, 547 . . . . γόνυ γουνὸς ἀμείβων. |

Ap. 4, 102 | κῶας ἑλόντες ἄγοιντο παρὲκ νόον Αἰήταο. |
Il. K, 391 | πολλῇσιν μ' ἄτῃσι παρὲκ νόον ἤγαγεν Ἕκτωρ, |

ἀμφί.

Ap. 1, 1142 ἀμφὶ δὲ ποσσὶν | αὐτομάτη φύε γαῖα . . . .
Od. λ, 586 ἀμφὶ δὲ ποσσὶ | γαῖα μέλαινα φάνεσκε . . . .

Ap. 2, 96 ὃ δ' ἀμφ' ὀδύνῃ γνὺξ ἤριπεν·
Il. E, 68 γνὺξ δ' ἔριπ' οἰμώξας,

Ap. 4, 136 ἀμφὶ δὲ παισὶν | . . . . χεῖρας βάλον . . . .
Od. ρ, 38 | ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε . . . . Cf. φ, 223 ; ω, 347.

ἐπί.

Ap. 1, 95 | τοῖς δ' ἐπὶ . . . . ἤλυθε . . . .
Od. υ, 185 | τοῖσι δ' ἐπὶ τρίτος ἦλθε . . . .

Ap. 1, 424 . . . . ἐπὶ πόντον ἐλευσόμεθ' εὐδιόωντες. |
Od. δ, 381 . . . . ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. | Cf. 390 ; 424 ; 470 ; κ, 540.

Ap. 1, 435 | καῖον ἐπὶ σχίζῃσιν·
Il. A, 462 | καῖε δ' ἐπὶ σχίζῃς Cf. Od. γ, 459.

Ap. 1, 832 . . . . ἐπὶ νῆα κιὼν ἑτάροισιν ἐνίσπες | μύθους Cf. 3, 826 ; 1345.
Od. λ, 636 ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους | Cf. μ, 144.

Ap. 1, 930 Ἰδαίην ἐπὶ δεξιὰ γαῖαν ἔχοντες. | Cf. 2, 347 ; 4, 1621.

Od. γ, 171 . . . . *αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,* |
Ap. 2, 1269 *ἔχον δ' ἐπ' ἀριστερὰ χειρῶν* | *Καύκασον*
Od. ε, 277 *τὴν . . . . ἐπ' ἀριστερὰ χειρὸς ἔχοντα.* |

Ap. 1, 1140 . . . . *εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς* |
Il. K, 46 *Ἑκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.* |

Ap. 2, 365 *πολέος δ' ἐπὶ πείρασιν αἰγιαλοῖο* |
Od. ι, 284 . . . . *ὑμῆς ἐπὶ πείρασι γαίης,* |

Ap. 2, 682 . . . . *κλύζεν δ' ἐπὶ κύματα χέρσῳ.* |
Il. Ψ, 61 . . . . *κύματ' ἐπ' ἠιόνος κλύζεσκον.* |

Ap. 3, 199 . . . . *ἐπὶ θρωσμοῦ πεδίοιο.* |
Il. K, 160 . . . . *ἐπὶ θρωσμῷ πεδίοιο* | Cf. Λ, 56 ; Υ, 3.

Ap. 3, 455 . . . . *ἕζετ' ἐπὶ θρόνου,*
Il. Ω, 522 . . . . *ἕζεν ἐπὶ θρόνου,* cf. A, 536 ; Σ, 422 ; Od. ε, 195 ; σ, 157 ; φ, 139 ; 166 ; ψ, 164. The prepositional phrase is in the same position in the verse.

Ap. 3, 708 . . . . *ἐπ' ἀλλήλῃσι θέσαν γόον·*
Il. E, 384 . . . . *ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.* |

Ap. 3, 1227 . . . . *ἐπὶ κρατὶ κόρυν θέτο τετραφάληρον,* |
Il. E, 743 *κρατὶ δ' ἐπ' ἀμφίπαλον κυνέην θέτο τετραφάληρον* | Cf. Λ, 41.

Ap. 4, 493 *ἐπὶ δέ σφισιν ἤλυθε κούρη* |
Od. υ, 162 *ἐπὶ δέ σφισιν ἦλθε συβώτης* |

Ap. 4, 678 *τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών* |
Il. B, 687 *ὅς τίς σφιν ἐπὶ στίχας ἡγήσαιτο.* |

Ap. 4, 717 *εἷσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν,* |
Od. π, 408 . . . . *καθῖζον ἐπὶ ξεστοῖσι θρόνοισιν.* |

Ap. 4, 1197 . . . . *ἐπὶ φρεσὶ θῆκας* | *Ἀρήτης,*
Il. A, 55 *τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά,* Cf. Θ, 218 ; Od. λ, 146 ; ο, 234 ; σ, 158 ; φ, 1.

Ap. 4, 1305 . . . . *ἀνηνύστῳ ἐπ' ἀέθλῳ.* |
Od. π, 111 . . . . *ἀνηνύστῳ ἐπὶ ἔργῳ.* |
Il. Δ, 175 . . . . *ἀτελευτήτῳ ἐπὶ ἔργῳ.* |



Ap. 4, 1335 . . . . *ἑτάρους ἐπὶ μακρὸν ἀύτει,* |
Od. ζ, 117 *αἱ δ' ἐπὶ μακρὸν ἄυσαν.*

Ap. 4, 1503 *κεῖτο δ' ἐπὶ ψαμάθοισι*
Od. ν, 284 . . . . *ἐπὶ ψαμάθοισιν ἐκείμην.* |

Ap. 4, 1773 . . . . *ἐπὶ κλυτὰ πείραθ' ἱκάνω* | *ὑμετέρων καμάτων·*
Od. ψ, 248 *οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων* | *ἤλθομεν,*

## μετά.

Ap. 1, 223 . . . . *δονέοντο μετὰ πνοιῇσιν ἔθειραι.* |
Il. Ψ, 367 *χαῖται δ' ἐρρώοντο μετὰ πνοιῇς ἀνέμοιο.* | Cf. Od. β, 148.

Ap. 1, 679 *ἅτε πολλὰ μετ' ἀνθρώποισι πέλονται* |
Od. θ, 160 *οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,* | Cf. σ, 225.

Ap. 1, 741 . . . . *μετ' ἴχνια νείσετο πέτρη* |
Od. β. 406 . . . . *μετ' ἴχνια βαῖνε θεοῖο.* | Cf. γ, 30 ; ε, 193 ; η, 38.

Ap. 3, 434 | *ἔρχεο νῦν μεθ' ὅμιλον, . . . .*
Il. Ξ, 21 . . . . *μεθ' ὅμιλον ἴοι Δαναῶν ταχυπώλων* | Cf. Υ, 47.

Ap. 3, 889 . . . . *τοῖα μετὰ δμωῇσιν ἔειπεν* |
Od. ρ, 493 . . . . *μετ' ἄρα δμωῇσιν ἔειπεν.* |

Ap. 3, 908 | *ὄφρα τὰ μὲν δασόμεσθα μετὰ σφίσιν,*
Il. A, 368 | *καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν . . . .*

## παρά.

Ap. 1, 217 | *καί μιν ἄγων . . . . παρὰ ῥόον Ἐργίνοιο,* |
Od. λ, 21 . . . . *παρὰ ῥόον Ὠκεανοῖο* | *ἤομεν,*

Ap. 1, 319 . . . . *παρὰ νηὶ μένοντες.*
Od. μ, 292 . . . . *θοῇ παρὰ νηὶ μένοντες·* | Cf. κ, 444 ; ρ, 429.

Ap. 1, 855 *ὃ γὰρ παρὰ νηὶ λέλειπτο* |
Il. K, 256 *τὸ δ' ἑὸν παρὰ νηὶ λέλειπτο,* | Cf. K, 447.

περί.

Ap. 3, 1224 . . . . *περὶ μὲν στήθεσσιν ἕεστο* | *θώρηκα*
Il. Γ, 332 . . . . *θώρηκα περὶ στήθεσσιν ἔδυνεν* | Cf. Λ, 19 ; Π, 133 ; T, 371.

πρός.

Ap. 1, 774 | *βῆ δ' ἴμεναι προτὶ ἄστυ* . . . .
Il. Σ, 266 | *ἀλλ' ἴομεν προτὶ ἄστυ,*

ὑπό.

Ap. 2, 682 *ἡ δ' ὑπὸ ποσσὶν* | *σείετο νῆσος ὅλη,*
Il. N, 18 *τρέμε δ' οὔρεα μακρὰ καὶ ὕλη* | *ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.* |

Ap. 2, 1013 . . . . *τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες,* |
Il. B, 714 . . . . *τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν* | Cf. 728 ; 742 ; 820 ; E, 313 ; H, 469 ; Ξ, 492.

Ap. 2, 1232 . . . . *ὑπαὶ ῥιπῆς ἀνέμοιο* | . . . .
Il. O, 171 . . . . *ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο,* |

Ap. 3, 353 *τοὺς σοῖσιν ὑπὸ σκήπτροισι δαμάσσει* | Cf. 395.
Il. Z, 159 *Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.* |

Ap. 3, 371 | *ἐκ δέ οἱ ὄμματ' ἔλαμψεν ὑπ' ὀφρύσιν* . . . .
Il. O, 608 | *λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν,* . . . .



## Summary.

The high degree of success which Apollonius attained in his imitation of Homer may be seen anew from the results of this investigation. One needs only to look at the tables to observe this. Of the two Homeric poems, he generally approaches more nearly the usage of the Iliad than that of the Odyssey, notwithstanding the fact that the Argonautica is akin in subject to the latter rather than the former. Some of the more important results may here be gathered up by way of summary.

*Overdoing.* First of all we cannot fail to observe a striving after picturesqueness and poetic effect on the part of Apollonius that leads him to outdo his predecessor in certain usages. He has not only used the majority of the prepositions more frequently than Homer, but he has also taken greater liberty in the licenses most distinctively poetic, viz. postposition, the adverbial use of prepositions, an excess of double prepositions and of the poetical prepositions *ἀμφί*, *ἀνά*, and *σύν*.

*Frequency.* Tycho Mommsen (in his Beiträge cited above p. 8) has shown that there are well marked differences in the aggregate frequency of prepositions according to period, department, author, etc. Poetry as we might expect, has fewer prepositions than prose. Epic and lyric poetry in general excel tragic and comic, though variations occur both in different poets and in the works of the same poet. In prose the historians excel the philosophers and orators.

In point of frequency of prepositions as a whole, Apollonius is a little ahead of the norm set by his predecessor for epic poetry, having an average of one preposition in 3.36 lines. Homer has an average of one in 3.40 lines (Iliad one in 3.30 ; Odyssey one in 3.50).[1]

While this close proximity of Apollonius to Homer is true in point of frequency of the prepositions in the aggregate, there is considerable diversity to be seen in the individual prepositions. The majority are more frequent in Apollonius ; only seven are less

[1] Mommsen makes the average for the Iliad 3.14, for the Odyssey 3.95.

frequent, viz. ἀπό, εἰς, ἐν, πρό, κατά, παρά, πρός. Only five have little numerical difference in the two poets, viz. ἀπό, εἰς, ἐκ, ἐν, μετά. The widest difference is seen in ὑπέκ, διέκ, παρέκ, ὑπέρ, which are much more frequent in Apollonius, and κατά, παρά, πρός, which are much less frequent. The favorite preposition in Apollonius is ἐπί, ἐν coming next. The reverse is true for Homer, but with a more decided preference, ἐν ranking first, ἐπί next.

*Relation of the Cases.* Mommsen's investigations have also shown that the numerical relation of the cases with which prepositions are used is an important element in style and may serve to differentiate the different periods and departments of literature. As stated by him (p. 19 of Beiträge) "the preponderance of the dative with prepositions belongs to the older and poetic language, that of the accusative to the younger language and prose, that of the genitive to the rhetorical and philosophical elements in poetry and prose." In epic and lyric poetry the dative is the predominant case. Tragedy shows at first the epic relation (preponderance of the dative), then the dative gives place to the genitive in Sophocles and the accusative in Euripides, though in certain pieces the dative still predominates. In comedy the epic relation is found only in the fragments of middle comedy. In prose the dative falls into the background.

The marked preference for the dative in epic poetry is seen by the fact that 42.07 per cent. of the prepositions in Homer are with this case. We naturally expect this from the great number of concrete locative situations afforded by the subject-matter of epic poetry. There is an element of picturesqueness in this phenomenon that gives rise to the poetic preference for the dative. The dative more strictly defining the locality, or limiting it to a narrower sphere, gives color and emphasis.[1] Hence ἐπί with the dative is preferred to ἐπί with the genitive, ὑπό with the dative to ὑπό with the genitive in locative expressions.

In case relation Apollonius approximates very closely to Homer. The preponderance of the dative is almost the same, viz. 42.37 per cent. The genitive and accusative have nearly the same relation

[1] See Mr. Forman's dissertation, *The Difference Between the Gen. and the Dat. Used with ἐπί to Denote Superposition*, Balto. 1894, p. 43.



to each other as in Homer, though the genitive is more frequent in Apollonius (25.96 per cent., against 22.23 per cent.), the accusative less frequent (31.66 per cent. against 35.70 per cent.). The Argonautica is very close, in the matter of case relation, to the Iliad, in which the ratio of the three cases is: gen. 24.46 per cent., dat. 41.70 per cent., acc. 33.84 per cent. In the Odyssey the accusative has gained on the genitive, being twice as frequent (gen. 19.21 per cent., acc. 38.21 per cent).

The following differences in case relation may be noted. The most marked are to be seen in διέκ, παρέκ, κατά, ἀμφί, ἀνά, πρός. διέκ occurs in Homer only with the genitive (mostly in the Odyssey). Apollonius uses it nearly as often with the accusative as with the genitive. παρέκ in Apollonius is found with the genitive about as frequently as with the accusative. In Homer the accusative is generally used (gen. 2, acc. 8). κατά with the genitive in the Homeric poems is very low numerically in comparison with the accusative, while in the Argonautica the accusative has greatly diminished (being only about three times as frequent, whereas in Homer it is nearly nine times as frequent). ἀμφί is used only twice with the genitive in the Homeric poems, while in the Argonautica this construction is greatly overdone, the genitive being used 11 times. ἀνά is found both with the genitive and dative in Homer (not often however), in Apollonius there is but one example outside the accusative and that is with the dative. πρός besides having a remarkably low percentage in the Argonautica in comparison with its percentage in the Homeric poem, is not used at all with the dative.

*Doubling of prepositions.* The doubling of prepositions gives a picturesque fulness to the expression. It makes the preposition doubly deictic. Apollonius greatly overdoes Homeric usage in this respect, as is seen by the fact that nearly all the double prepositions which he has in common with Homer are more frequent, and further he forms prepositional combinations which his predecessor does not. In 4, 225 he has a triple compound in tmesis ὑπεκπρὸ δὲ πόντον ἔταμνεν. The double prepositions in the two poets are

| Apollonius. | | Homer. | |
|---|---|---|---|
| διέκ | 22 | ἀμφί περί | 4 |
| διαπρό | 1 | ἀποπρό | 3 |
| ἐπιπρό | 11 | διέκ | 12 |
| παρέκ | 17 | διαπρό | 21 |
| περιπρό | 1 | παρέκ | 19 |
| προπάρ | 2 | περιπρό | 2 |
| προπρό | 3 | ὑπέκ | 18 |
| ὑπέκ | 14 | περί τ' ἀμφί τε | 1 |
| ὑποπρό | 1 | | |
| περί τε ἀμφί τε | 3 | | |

Total: Apollonius, 75; Homer, 80.

*Postposition.* The normal position of the preposition is immediately before its case. In poetry, however, it is found not infrequently after the word or words which it governs, i. e., it is postponed. In Homer, where the transition from local adverbs to prepositions proper was not yet complete and the position of the preposition had not yet become rigidly fixed, postposition is to be regarded as a freedom of the language. In succeeding poets it became more and more a conscious means of poetic effect. The êthos of postposition may be seen from the fact that it belongs predominantly to the higher spheres of poetry, viz., epic, lyric, and tragic,[1] while in prose it is rare and confined mostly to the earlier period (cf. Kühner II, § 452, 2).

That Apollonius had a special fondness for postposition and

[1] Mommsen, *Gebrauch von σύν und μετά c. gen. bei Euripides*, Berlin, 1877, in a foot note on p. 20, furnishes the only available statistics to my knowledge on this subject. He divides the instances of "*Umkehr*" into three classes, pure anastrophe, interposition (between substantive and adjective or dependent genitive) with anastrophe, and interposition (between adjective or dependent genitive and substantive) without anastrophe. As the third class is not properly postposition I have not taken it into consideration here. The second class I have included in postposition, though the feeling is somewhat different from that when the prep. follows the simple substantive or dependent gen., the substantive being again mentally supplied. I quote Mommsen's figures to show the range and frequency of postposition. According to him Homer postpones about every 6th preposition, Hesiod and the other epic poets every 3rd to 4th, the older elegaic poets every 4th or 5th, the iambographers every 9th, the lyric poets every 3rd or 4th; of the tragic poets Æschylus and Euripides are close to Homer, Sophocles postpones every 8th prep., comedy very few (mostly in parody).



used it as a means of poetic effect is seen by the fact that he considerably overdoes Homeric usage in this respect, postponing 10.42 per cent. of the total number of prepositions used by him, or about one in every 9. Homer postpones 7.85 per cent. of his (Il. 8.13, Od. 7.50), or about one in every 13. (Mommsen—see the footnote below—makes Homer postpone every 6th prep. Obviously he includes here instances of interposition without anastrophe). The overdoing becomes very marked when we consider pure anastrophe alone. Of the 181 examples of postposition in Apollonius 129 (71.2 per cent.) are of this character, in other words about 1/13 of the whole number of prepositions; while in Homer of the 645 examples only 255 (39.5 per cent.) are instances of pure anastrophe, or about 1/32 of the total number of prepositions (Il. 145 or 1/33, Od. 110 or 1/31). In this Apollonius has gone even beyond tragic usage, which shows an hyperepic tendency in the exaggeration of this phenomenon, especially the usage of Euripides[1] who has almost doubled the old epic freedom of anastrophe, employing it as an important part of his technique, even having not a few cases of anastrophic tmesis (cf. below p. 74).

Of the 181 examples of postposition in Apollonius mentioned above, 52 (28.7 per cent.) are cases of interposition[2] between the substantive and adjective or dependent genitive, or 1/33 of all his prepositions. Of Homer's 645 examples 390 (60.5 per cent.) are cases of this kind of interposition, or 1/21 of all his prepositions. It is thus seen that while interposition is frequent in Homer, it is used rather sparingly by Apollonius.

[1] According to Mommsen Euripides has 1/17 or 1/18 of all his prepositions cases of anastrophe, Sophocles 1/27, Aeschylus 1/30, Pindar from 1/80 to 1/60, so that from Pindar on there is in general an increase. Of the other epic poets Hesiod and the Homeric Hymns are below Homer (1/51 and 1/72); the older elegiac poets are nearer Homer (Tyrtaeus 1/25, Solon 1/36); the iambographers and several of the lyric poets have no example. Of the lyric poets the melic writers Sappho and Alcaeus have the greatest number (1/35 and 1/18).

[2] Here again Mommsen's figures have to be called into service. He finds that 1/20 of all the prepositions in Homer and Pindar are cases of interposition of this kind, 1/24 in the Homeric Hymns, 1/17 in Hesiod, in most of the elegaic and lyric poets 1/19 to 1/11; in the didactic poets, however, interposition is rare, e. g. in Empedocles 1/73, Theognis 1/41, Sappho 1/35, Anacreon 1/53; in the iambographers it is not found; in tragedy it is sparingly used, e. g. Aeschylus 1/31, Sophocles 1/51, Euripides 1/42.

As might be expected, the great majority of the cases of postposition occur with the dative, which predominates even more strongly than in the general ratio of the cases given above. The ratio for postposition in Apollonius is as follows: gen. 31.5 per cent., dat. 58 per cent., acc. 10.5 per cent.; in Homer it is: gen. 22.2 per cent., dat. 45.4 per cent., acc. 32.3 per cent.

A scansion of all the verses in which postposition occurs reveals the fact that there are preferences for it at particular points in the verse, viz. in the 1st (Ap. 35, Hom. 191) and 4th (Ap. 75, Hom. 165) foot.

No apparent effort on the part of Apollonius to imitate his predecessor in fondness for postponing particular prepositions more than others is traceable. The prepositions most frequently postponed in the Argonautica are *ὑπέρ, ἐν, περί, ἀπό*; in the Homeric poems *ὑπό, ἐπί, ὑπέρ, ἀπό*. The greatest difference between the two poets is seen in *ἀπό, ἐν, ὑπέρ, περί*, which are postponed much oftener in Apollonius, and *σύν, διά, κατά, ἀνά, ὑπό*, which are postponed much less often.

Certain stereotyped expressions which occur often may be mentioned here, e. g. *γαίης ἄπο πατρίδος* (1, 535) which is found in Il. N, 696; O, 335; Od. *κ*, 49 always in the same position in the verse (the preposition in the 3rd foot); *δόμων ἐκ* (*ἐξ*) (1, 306; 2, 816; 4, 708; Od. *ο*, 19) always in the same position in the verse (the prep. in the 4th foot); *δόμοις ἔνι* (1, 148; 225; 2, 437; 1022; Il. E, 198; Λ, 223; N, 466; O, 95) which too has the same position in the verse (prep. in the 4th foot). With a relative pronoun *ἐν* is always postponed and generally with a personal pronoun, e. g. *ᾧ ἐν* (2, 910; 939; 3, 42; 671; 4, 1394); *ᾗ ἔνι* (2, 1018; 1129; 3, 801; 4, 588); *οἷς ἔνι* (4, 280); *τῆς ἔνι* (4, 882); *τῷ ἔνι* (3, 939); *τῇ . . . . ἐνὶ* (2, 387). This is not uncommon in Homer, e. g. *ᾧ ἔνι* (Il. Ξ, 220; Od. δ, 603); *ᾗ ἔνι* (Il. Ψ, 210; Od. *ο*, 385); *τῷ ἔνι* (Il. Ξ, 350; Od. *ε*, 57; *ζ*, 46); *τῇ . . . . ἐνὶ* (Il. O, 647). *ἐν* is very often postponed with names of countries (e. g. 1, 45; 94; 770; 3, 980; 4, 1396; 4, 1483). *ἐπί*, as *ἐν*, is often postponed with relative and personal pronouns (e. g. 1, 95; 133; 287; 2, 379; 481; 654; 3, 235; 4, 124; 187; 570).

Occasional rather violent cases of postposition are found in



Apollonius,[1] e. g. after two substantives connected by a conjunction, *στόματος χειρῶν τ' ἄπο* 2, 188; *λιμένων γαίης τ' ἄπο* 4, 1206; after both substantive and adjective *δουρατέοις πύργοισιν ἐν* 2, 381; *ὑμετέρῃ ἀρετῇ ἔνι* 2, 643; *ἑρσήεντι νομῷ ἔνι* 2, 1006; *ἑῆς ψυχῆς ἀλέγων ὕπερ* 2, 636; *τυφομένης ὕλης ὕπερ* 4, 139; *ἀκτῆς Θρηικίης Ζώνης ἔπι* 1, 29; *τῆσδε θεοπροπίης ἴσχω πέρι* 4, 1355; *ἑῶν μήλων πέρι* 4, 1485. Noteworthy also is 2, 820 *εἰαμενῇ δονακώδεος ἐν ποταμοῖο*. In Homer rarely do we find the preposition following both adjective and substantive. The examples are Il. Σ, 420 *ἀθανάτων δὲ θεῶν ἄπο*; Σ, 509 *τὴν δ' ἑτέρην πόλιν ἀμφί*; Od. *α*, 247 *κραναὴν Ἰθάκην κάτα*; this phrase occurs again in *ο*, 510; *π*, 124; *φ*, 346; Od. *α*, 218 *κτεάτεσσιν ἑοῖς ἔπι*. There is no example in Homer of the preposition following two substantives connected by a conjunction.

*Adverbial use of prepositions.* The free employment by Apollonius of the more distinctively poetic features of prepositional usage has already been commented upon. Hence we find in the Argonautica many more instances of the original use of prepositions as locative adverbs than in his predecessor. The adverbial usage so far exceeds that of the Homeric poems that it seems an evident desire to give picturesqueness and poetic effect. This exaggeration is all the more significant when we consider that in Homer the employment of prepositions independently as adverbs is a freedom of the epic language, in succeeding poets it becomes more and more a conscious poetic means. On the average Apollonius has nearly twice as many prepositions used adverbially in proportion to his bulk, or more exactly one in 51.6 lines to Homer's one in 89.1 lines. The prepositions most commonly so used are *ἀμφί, ἐν μετά, περί*. The only prepositions in Homer that at all approximate to the frequency in Apollonius in this respect are *ἐν* and *περί*. Both poets have a special fondness for the adverbial use of these.

*Tmesis.* The êthos of tmesis may be seen from the fact that it belongs predominantly to the higher spheres of poetry, epic, lyric, and tragic. In epic poetry it is chiefly used plastically to give picturesque effect, in lyric and tragic poetry to give emphasis. Like the adverbial use of prepositions of which it is only a special

[1] Cf. here Plato Apol. 19 c. *ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν πέρι ἐπαΐω.*

form, it lays special stress on the meaning of the preposition by giving it an independent position. This stress is sometimes further emphasized by anastrophe (especially in Pindar and Euripides) or by receiving the ictus of the verse.[1]

The great disparity between Apollonius and Homer in the adverbial use of the prepositions is counterbalanced by the fact that Apollonius has fallen considerably below his predecessor in the frequency of tmesis, having it once in 29.6 lines to his once in 20.4. ἐπί, ἐκ, ἀνά are the favorite prepositions found in tmesis in the Argonautica; κατά, ἐκ, ἐπί in the Homeric poems.

It should be added here that when tmesis and the adverbial use are taken together Apollonius has about equaled his predecessor in the aggregate use of prepositions independently i. e. without a case (Ap. one in 18 lines, Hom. one in 16).

*Individual prepositions.* Generally Apollonius follows his predecessor very closely in his use of the individual prepositions. Allusion has already been made to the general close numerical proximity of the prepositions in the Argonautica to those in the Homeric poems. There is also a close adherence to homeric usage in the various categories, the chief differences between the two poets being in the greater or less prominence given to particular

[1] Pierson, *Ueber die Tmesis der Prep. von Verben bei den Griech. Dichtern* in the Rhein. Mus. XI (1857) pp. 90–128, 260–292, 379–427 has made an exhaustive study of tmesis, especially in Pindar and the tragic poets. According to him the dramatic poets use it more sparingly and more cautiously than the lyric. In tragedy the freedom in its use increases. In comedy it is seldom found and mostly in parody. Pindar has 33 examples, ἀπό, ἀνά, ἐπί most frequently. He uses it both for emphasis and for poetic effect, for the latter in passages where he is most like epic poetry, viz. in the myths. In him the character of tmesis is more varied than in the dramatists and there is greater freedom both in use and position, as the language of lyric is freer and bolder. Aeschylus has 15 examples, naturally in the lyric parts mostly. He uses it for emphasis and for imposing expression. This is in accord with the character of Aeschylus who strove rather for emphatic use of language. Sophocles has 20 examples, ἐν, ἐκ, σύν, ἀπό most frequently. He uses it predominantly for plastic effect and in this is most like epic poetry, hence the bulk of his examples are in the dialogue. Euripides has 82 examples, κατά, ἀνά, ἀπό, ἐκ, ἐπί most frequently. He shows greatest freedom of all the tragic poets. He uses it both for ornamentation and for emphasis and is most like the lyric poets in this respect, hence the bulk of his examples are in the choral parts. In accord with his greater freedom in the use of tmesis he shares with Pindar the almost exclusive use of anastrophic tmesis.



categories. Apollonius, however, has not always kept within the bounds of Homeric poetry. Occasionally we find not only liberties taken with certain uses of limited range in the Homeric poems, but also uses that do not occur in Homer at all. Some of the most noteworthy divergences or exaggerations may be recorded here in summary.

Especially noteworthy is the overdoing of the poetical prepositions ἀμφί, ἀνά and σύν.

εἰς. Apollonius uses much more freely the poetical construction of εἰς with a single person than his predecessor, having 11 examples in all with persons, all but one of which are with the singular (see p. 20).

ὑπέρ. ὑπέρ with the gen. is used in two instances (4, 531; 1175) signifying '*about*,' '*concerning*,' with verbs of learning, inquiring. Homer furnishes a solitary example in Il. Z, 524. This construction was not developed with any freedom till the time of the orators (see p. 35).

ἀμφί. This preposition is not only used excessively as compared with Homer, but also the genitive case is greatly overdone (see p. 37).

μετά. Apollonius uses μετά with the accusative freely like πρός or ἐπί, with persons in the singular. This is a development out of the use of μετά with the plural of persons, with accompanying loss of the original signification of the preposition. This development had not attained much freedom in the Homeric poems (see p. 49).

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